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COURSE OF STUDY

FOR THE

Quorums of the Priesthood
Church of Jesus Christ of Latter-Day Saints

HIGH PRIESTS

SECOND YEAR

History of the Gospel



PREPARED AND ISSUED UNDER THE
DIRECTION OF THE GENERAL
AUTHORITIES OF THE
CHURCH.

SALT LAKE CITY, UTAH
1910

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PREFACE

In sending out the second series of outlines for the quorums of the Priesthood, we desire to express gratification at the impetus the Priesthood movement took upon itself last year. It was not only a step towards the destined prominence of the quorums in the Church—it was a bound.

Expressions of appreciation of the interest manifested in Priesthood meetings came from every stake, and the increased activity among individuals and quorums is indeed commendable.

But favorable as the general improvement was, after all, it was only a beginning; and inconveniences and difficulties were met that tended to slacken interest and retard progress. One of these was the length of the lessons. The purpose of **Part Two** in the course last year was not accomplished. Many spent so much time of the class recitation considering **Part One** that no opportunity was left to give sufficient thought to the assignment of duties. Others failed to consider at all the practical suggestions in **Part Two**.

In these lessons, greater care has been taken to emphasize a thought in each lesson that will be applicable to the members of the class; and the presidents of quorums and class instructors are urged to make the application. Some suggestions appear at the end of every lesson, but they are, of course, only suggestive; and it is expected that quorums everywhere will introduce into their daily lives the suggestions and truths developed in these courses of study.

“To him who knoweth to do good and doeth it not, to him it is sin.” “Not every one that sayeth Lord, Lord, shall enter into the kingdom of heaven, but he that **doeth** the will of my Father which is in heaven.”

Give all members something to do every week. Let them work; have them work; help them work.

Another difficulty was met in keeping up the attendance and interest during the summer months. Some of the stakes succeeded in carrying out the course just as was recommended one year ago, and some of the wards did excellent work even during the busiest season of the year. But many adjourned, some for one reason and some for another. Now, there are thirty-six lessons, this year, as there were last; and it is again suggested that those who continue for twelve months take up

three lessons each month, one day each month being occupied with special instruction to ward teachers and other matters arranged by the local and stake authorities. Others, who feel that they are compelled to adjourn, must arrange as best they can to complete the course of thirty-six lessons, and have their local monthly priesthood meeting as well.

Perhaps the greatest difficulty in the way of success was the lack of preparation on the part of class instructors. Non-preparation is inexcusable. Wilful non-preparation is sinful. To aid president and teacher in the preparing of their lessons, each quorum should receive help from stake authorities specially appointed to give instructions to the representatives of the various quorums and classes in the Stake Priesthood meeting. After the general instructions from the stake presidency and High Council are given, quorums could adjourn to different rooms or parts in the same room and there receive suggestions and helps on the lessons and duties for the next month.

Now, brethern, may the Lord bless you with the spirit of this great work! May every man feel a desire to do his part in making the quorums of Priesthood in very deed the power of the Church, the strength of Zion. Let the movement so well begun last year be accelerated in this, and so continue until the purposes of the Almighty are accomplished.

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INTRODUCTION

It is not intended in these outlines to enter into the treatment of the principles of the gospel, but rather to give a brief history of the gospel as it is understood by the Latter-day Saints. The teacher will be led to supply detail information from various sources which have perhaps only been referred to or suggested in these pages.

The quotations referred to from the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, are not printed in the text. Every High Priest should be in possession of these works; and we think, too, that getting the matter from the original is much better and of greater value to the student, for many reasons, than studying quotations.

Selections from books outside of the standard Church works are given in full, but the earnest student will seek additional information in the original texts. To those who can afford it Dr. Milner's and Mosheim's histories are very valuable and interesting as references, and a good Bible commentary should be where the members of the quorum could consult it.

For a pointed and pronounced historical and scriptural exposition of the apostasy, the reader is referred to a recent work by Dr. James E. Talmage, published by the **Deseret News** and entitled, **The Great Apostasy**; 176 pages.

Part 2 of the **Outlines of Ecclesiastical History**, B. H. Roberts, deals concisely and well with the events that finally led to the subversion of the Christian religion, 107 pages. This work also deals, in part three, with the dark ages and the period of reformation, prior to the restoration of the gospel, 61 pages.

A brief, masterful treatment of the history of the gospel is found in the introduction to volume one of the **History of the Church**, 72 pages, written by Elder B. H. Roberts. Every High Priest in the Church will do well to make of this treatise a study in connection with the study of this outline.

HISTORY OF THE GOSPEL

LESSON TITLES

1. Meaning and Age of the Gospel.
2. Distinctive Features of the Gospel of Christ.
3. The Origin of Man.
4. Origin of the Gospel Plan of Salvation and Redemption.
5. The Fall.
6. The Gospel From Adam to Moses.
7. The Gospel From Moses to the Days of the Savior.
8. History of the Aaronic Priesthood.
9. The Aaronic Priesthood from Moses to Christ.
10. The Redemption.
11. Brief Review of the Dispensations From Adam to Christ.
12. The Civil and Religious State of the World at the Coming of Christ.
13. The Civil and Religious State of the Jewish Nation at the Birth of the Savior.
14. The Mission of Jesus Christ I.
15. The Mission of Jesus Christ II.
16. The Atonement.
17. Provision for Perpetuating the Gospel Among Men.
18. Ministry of the Apostles.
19. The Apostasy I.
20. The Apostasy II.
21. The Apostasy III.
22. The Apostasy IV.
23. The Apostasy V.
24. The Restoration of the Gospel I.
25. The Restoration of the Gospel II.
26. The Restoration of the Gospel III.
27. Joseph Smith, the Prophet, Through Whom the Gospel was Restored I.
28. Joseph Smith, the Prophet, Through Whom the Gospel was Restored II.
29. Joseph Smith, the Prophet, Through Whom the Gospel was Restored III.

30. The Book of Mormon, Containing the Fulness of the Gospel.
31. The Priesthood Restored.
32. Ordinances and Blessings of the Restored Gospel.
33. Instructions to the Prophet Prior to the Organization of the Church.
34. Organization of the Church of Christ Effected.
35. Confirmation of the Sacred Mission of the Prophet Joseph, in the Restoration of the Gospel I.
36. Confirmation of the Sacred Mission of the Prophet Joseph, in the Restoration of the Gospel II.

COURSE OF STUDY

High Priests' Quorum (Second Year)

HISTORY OF THE GOSPEL

LESSON ONE.

SUBJECT: Meaning and Age of the Gospel.

I. Definition.

1. Good tidings. Note 1.
2. The power of God unto salvation. Note 2.
3. Belief implies obedience and works. Note 3.

II. Antiquity.

1. Planned before the foundations of the earth were laid. Note 4.
2. Preached to Adam, Abraham and Israel. Note 5.
3. Everlasting—the same in all ages. Note 6.

Note 1.—"Gospel" in the old Anglo-Saxon, we are told in the Commentaries, was equal to "Godstory." In Homer's day, in Greek, it signified a reward or a thank-offering for good tidings; and later, it signified also the good tidings itself. In the New Testament the word is used in the sense of good news, as in Romans 10:15-16. In the mouth of Christ and those whom He sent forth to proclaim it, (Matthew 10:7; Luke 9:1; 10:9; Mark 16:15-18) the gospel was the good tidings of the Kingdom of God (Mark 1:14-15; Matt. 4:23; 9:35) which he had to come to establish. Christ came to deliver the good tidings of the free favor of God,—the good tidings of God, i. e., coming from God—to the world; and associated inseparably with his own person in the gospel, or, good tidings, which he brought. After

his death and resurrection the gospel became the good tidings, not so much brought from God and proclaimed by Jesus, as the gospel of and about Jesus Christ. **Scribner's Dictionary of the Bible**, concludes that the gospel, as understood by the Apostles, may be defined as **The good tidings, coming from God, of salvation by his free favor through Christ.**

Note 2.—Besides being the spoken or written message of glad tidings, and the revealed words and doctrines in which this message was delivered by the Son of God, the gospel is a vital force tending to peace, right living, and eternal progress. It is a spiritual power which delivers not only from the consequences of sin, but the very sin itself which has caused them. It is a firm and unwavering means of temporal and spiritual salvation, and deliverance from sin and evil. (Read Rom. 1:16; Psalm 51:10-13; Jeremiah 31:31-34; 33:8; Ezek. 37:15-23; 36:24-29.)

Note 3.—When the Apostle Paul, in defining the gospel, calls it, "the power of God unto Salvation to every one that believeth," he could not have meant by belief a mere intellectual assent to the truths of the glad tidings of Christ, but he understood "belief" to mean active, living faith—such faith as produces obedience to the precepts, ordinances and doctrines of the gospel—such faith as inspires personal effort, action, and the doing of the word. In confirmation of this read: James 1:21-27; Matthew 7:21, 24-27; Heb. 5:89.

Note 4.—It is true that there is a widespread notion existing in the Christian world that nothing was known of the gospel of Jesus Christ—its doctrines and ordinances—until the Savior came personally upon the earth to establish and introduce them. The fact is, however, that the Gospel, the plan of salvation—was known and understood in the mansions of our Father in Heaven, long before the earth was formed. Witness the controversy in Heaven over the plan of salvation for the spirits that were destined to inhabit the earth in their second estate. The **Pearl of Great Price**, to which book as we proceed we shall have occasion frequently to refer, is plain on these points, in the word of the Lord to Abraham. Read Abraham, 3:22-28. Then again, in the writings of Moses, revealed to the Prophet Joseph: (Moses 4:1-4) it is clearly shown why Jesus is referred to in the Scriptures (Rev. 13:8) as "The Lamb slain from the foundation of the world." It is evident that the plan of salvation, the gospel, was understood, including the redemption and atonement of Christ, before the world was formed, or men came to inhabit the earth.

Note 5.—Not only was the everlasting gospel understood in the heavens before the foundation of the earth were laid, but it was

preached to our first parents and to the ancients. (*Pearl of Great Price*, Moses 5:6-9; 6:51, 52, 64, 68.)

In the Doc. and Cov. (Sec. 84: 6-16,) we have the Melchizedek Priesthood, traced through the lineage of the fathers from Moses to Abraham, Abraham to Noah, from Noah to Enoch, and from Enoch to Adam, the first man. Since the Priesthood is conferred to administer in the ordinances of the gospel, and is obtained through obedience to the gospel, the Priesthood would not likely be given to men without the gospel, and so we prove that the gospel was on the earth from Adam to Moses.

These facts of modern revelation are practically confirmed in the Jewish scriptures. The Gospel was taught to Abraham and ancient Israel. Gal. 3:8; Heb. 4:12; 1 Cor. 10:1-4.

Note 6.—It only remains to be questioned whether this gospel—these glad tidings revealed to Adam, Abraham and ancient Israel was the same as the gospel of Jesus Christ. There is but one gospel—the only plan of salvation by which mankind are to be saved. It is the everlasting gospel formed in the councils of heaven, preached to men on earth, sealed by the precious blood of Jesus, and continuing through the ages forever. There is no other gospel. Read Gal. 1:8,9.

Suggestive Truth: The gospel of Jesus Christ is the message and law of salvation. It was planned and ordained of God before the creation of the world, has been the same throughout the ages, and remains the same forever.

Questions for Review.

1. What is the meaning of the word gospel?
2. What do you understand the gospel itself to be?
3. What do you understand belief to imply?
4. What is said about the antiquity of the gospel?
5. Show that the gospel was preached to our first parents.
6. Prove from the scriptures that it was taught to Abraham and ancient Israel.
7. Is there more than one gospel?
8. What general truth of a practical nature do you learn from this lesson?

LESSON TWO.

SUBJECT: Distinctive Features of the Gospel of Christ.

I. To be preached.

1. To every creature (Matt. 24:14; Mark 16:15; Luke 24:47; Matt. 9:35; 4:17; Acts 13:26, 49; Rev. 14:67.) a. The poor particularly mentioned. (Matt. 11:5.)
2. By Christ (Matt. 10:1; Mark 1:14, 15; Luke 4:18, 19.)
3. By his apostles (Acts 13:46, 49; 1 Cor. 1:17; 9:16; Gal. 2:2.)

II. To be preached by authority and how. (Matt. 10; Luke 10.)

III. Effects of the gospel.

1. Brings salvation to the believer and reveals the righteousness of God. (Mark 8:35; 16:16; Rom. 1:16-18.)
2. Insures the enjoyment of certain signs and blessings to the believer. (Mark 16:15-19; Acts 14:3.)
3. Calls all men to repentance. (Matt. 24:14; Mark 1:15; 13:10.)
4. Through faith gives power to heal. (Matt. 24:23, 24; James 5:14-16.)
5. Enjoins the practice of every virtue enumerated in the Sermon on the Mount. (Matt. 5, 6, 7.)
6. It causes men to do the will of the Father as found in his righteous laws and commandments. (3 Nephi 27:13-21.)

Suggestive Truth: Being in possession of the Gospel of Jesus Christ, I will strive to teach it to others, by the authority of the Holy Priesthood on me conferred; and so live that the effects of the Gospel shall be made manifest in the actions of my daily life.

Questions for Review.

1. What is one of the distinctive features of the gospel?
 2. How is the gospel to be preached to every creature?
 3. Was it preached to every creature in the days of Christ?
 4. By whom is the gospel to be preached?
 5. How is it to be preached?
 6. Name one of the effects of the gospel on the believer.
 7. Tell of the effect it has on your daily life, naming some specific instance.
 8. What determination should a knowledge of the gospel cause us to form?
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LESSON THREE.

SUBJECT: The Origin of Man.

I. Pre-existence.

1. The first estate. Note 1.
2. Scriptural proofs of the eternity of the spirit.
Note 2.

II. Earth life.

1. Second estate. Note 3.
2. Man created. Moses 2:27; Abraham 4:25, 35:5:7; Gen. 1:26, 27; 2:7.
3. Need of an earthly probation. Note 4.

Note 1.—It is deemed necessary to divert a little from our immediate subject briefly to look into the doctrine of the origin of man, so that we can more readily comprehend the purpose of the plan of salvation, the gospel of Jesus Christ, and so better understand its history.

The Latter-day Saints believe, and they have good scriptural reason for their belief, that the spirits of men and women existed in the heavens with God before the earth was formed. This pre-existence is often referred to in our theology as the stage of "primeval childhood" or the "first estate." That our spirits existed as organized intelligences and that we exercised our wills and free agency during this pre-existent period, is made very clear in the declaration of the Lord to Abraham, as given in the revelations of Joseph Smith the Prophet. (Book of Abraham, 3:26.)

Note 2.—But there are also other scripture passages agreeing with this idea. The Savior was with God before he came to earth as the Son of Mary: John 1:1, 14; he said so himself: John 6:62; 16:28; the disciples bore testimony to the fact; John 16:29,30; Jesus told the Jews he was before Abraham: John, 8:58; in his prayer to our Father, Christ implored that he might enjoy his primitive glory: John 17:5. For Book of Mormon confirmation of pre-existence see 2 Nephi 9:5; 25:12; Mosiah 3:5; 3:33-4. Christ is our elder brother, and if his birth on earth was the union of a pre-existent spirit with a mortal body, so also we consider the birth of all the human family. Moses taught that the spirits of mankind were known and numbered before their advent on earth. Deut. 32:78.

"From this we learn that the earth was allotted to the nations, according to the number of the children of Israel; it is evident therefore that the number was known prior to the existence of the Israelitish nation in the flesh; this is most easily explained on the assumption of a previous existence in which the spirits of the future nation were known. No chance is possible therefore in the number or extent of the temporal creations of God (Gen 2:5.) The population of the earth is fixed according to the number of spirits appointed to take tabernacles of flesh upon this sphere; when these have all come forth in the order and time decreed of God, then, and not till then, will the end come."—Talmage's Articles of Faith, p 199.

That the Ego of man, interchangeably called "Spirit," "intelligence," "mind," "soul," is an eternal self-existent entity, forever immortal, we are clearly taught not only in the Jewish scriptures, but also in the Book of Mormon and modern revelation to the Prophet Joseph Smith. We conclude and believe that real immortality is the existence of the intelligence or spirit of man before the life on earth as surely as it is existence after the death of the body. Book of Abraham 3:22-26; 3:18; Jer. 1:5; Heb. 12; Job 38:4-7; Ether 3; Alma 41; Alma 42:9; Doc. and Cov. 93:28-9; King Follett's Sermon by Joseph Smith the Prophet, Improvement Era, Vol 12, No. 3, January, 1909:

"When I talk to these mourners, what have they lost? Their relatives and friends are only separated from their bodies for a short season; their spirits which existed with God have left the tabernacle of clay only for a little moment, as it were; and they now exist in a place where they converse together the same as we do on the earth. I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits; for they are co-equal [co-eternal] with our Father in heaven."

Note 3.—We gather from the fact that the first estate is called the spiritual existence, that the earth-existence is the second estate. This is made plain in the scripture already quoted from the Pearl of Great Price. (Abraham 3:24-28.)

Note 4.—But some will say, what need was there that we should come to this earth, to undergo such hardships as we must here endure, in darkness and ignorance, if we were living in the spirit with the Father enjoying as fully as we were capable his glory from the beginning? The answer, in short, is that an earthly probation was needed for us that our eternal spirits might learn to distinguish between good and evil, to prize the value of free choice and agency, and through these and other teachings of earth experience be put on the way of enlargement, advancement and eternal progress.

Quoting from the M. I. A. Manual, Principles of the Gospel, Part 1, page 33:

"At the time of the creation of the earth, all who were to become its inhabitants were living in the spirit with God. There we communed with Him, partook of His kindness and mercy, received His counsel and instruction, and enjoyed, as fully as we were capable of enjoying, His glory. But happy and free from care and temptation though we doubtless were, safe from the snares, and dangers, and toils, and pains, and sins that beset us now, we were not perfectly contented. This because we were well aware that we had attained to the highest possible point of excellence—the greatest degree of advancement of which we were capable in the spiritual state. True, we were in heaven, sons and daughters of God, enjoying, no doubt, His fatherly care and protection; but we knew that that was not the highest and greatest destiny the Father had in mind for us. He desired that we should be fathers and mothers, as well as sons and daughters; rulers, as well as subjects; Gods, as well as children of God. This great, expanding, exalted destiny was closed to us, as long as we remained in the spiritual condition. We fully knew that we must, first, obtain bodies: second, endure the test of a temporary separation from our Father (and mother); third, form the relationships of husband and wife, parent and child, etc.; fourth, prove ourselves worthy in these relationships, in the midst of sorrow, sin, and

suffering. Without these varied experiences, away from our heavenly home, and forgetful of our spiritual life with God, we knew that this higher exaltation would be impossible."

Suggestive Thoughts: Man is spiritually an eternal entity, who existed in his first estate prior to his earth-life, with God, his spiritual Father. Man came to earth, his second estate or habitation, to obtain the experience necessary for his further development, enlargement and advancement on the way of eternal progress.

Questions for Review.

1. What is the belief of the Latter-day Saints in regard to a life before this?
2. Can you prove by the Bible that the spirit had a pre-existence?
3. What does the Book of Mormon teach on this subject?
4. What were the teachings of the Prophet Joseph on the immortality of man?
5. What do you understand by the first estate?
6. By the second?
7. What do you understand the purpose of earth life to be?
8. In view of what has been said, what do you consider the best thing to obtain in this life?
9. How are you shaping your life to get this?
10. Are you teaching this truth to your family?

LESSON FOUR.

SUBJECT: Origin of the Gospel Plan of Salvation and Redemption.

- I. The council in heaven.
 1. The plan discussed. Note 1.
 2. Choice of a Savior and Redeemer. Note 2.

II. The rebellion in heaven.

1. The controversy. No. 3.
2. The effect. Note 4.

Note 1.—We have already learned that God showed Abraham the intelligences that were organized before the world was, and that among these were many great ones. God stood in the midst of these spirits and said, “these will I make my rulers.” And God said also that the Gods would go down into space and form an earth whereon these spirits may dwell. The object was to prove the spirits to see if they would do all things that the Lord should command them. And it is said further that they who keep their first estate, i e., agree to the plan to be adopted concerning this proposed formation of the earth as a dwelling place for these spirits, they shall be added upon, or shall receive additional power, while those who do not keep this law shall not, of course, receive glory in the same kingdom. The earth-life, or second estate, was also referred to, and those who kept on the earth the gospel laws, or the plan of salvation decided upon were promised glory added upon their heads forever and forever. (Pearl of Great Price, Abraham 3:22-26.)

Note 2.—Then, standing in the midst of these spirits, the Lord said, whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate; and, at that day, many followed after him.” (Abraham 3:27-28.) Thus was the Creator of the earth, Savior and Redeemer chosen, the only Begotten of the Father, who was from that time on forever given charge and care of this great family of spirits, and their earth-life, or second estate. (Doc. and Cov. 76:22-24.)

“And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and earth.” (Abraham 4:1.) Then, as we have already seen, when the earth was fitted for habitation, they organized, or gave birth to the body of man, and put his spirit into his body, breathed into his nostrils the breath of life, and he became a living soul. (Abraham 4:25-31; 5:7.)

Note 3.—The cause of the controversy over the gospel plan over which the rebellion took place was the proposition of Satan to take away the agency of man, as well as the honor or power of the Father. This is fully set forth in the writings of Moses, as revealed to Joseph Smith the Prophet. Read Moses 4:1-4; Doc and Cov. 29-36.

"When the plans for creating and peopling the earth were under discussion in heaven, Satan sought to destroy the free agency of man, by obtaining power to force the human family to do his will, promising the Father that by such means he would redeem all mankind and that not one of them should be lost. This proposition was rejected, while the original purpose of the Father,—to use persuasive influences of wholesome precept and sacrificing example with the inhabitants of the earth, then to leave them free to choose for themselves, was agreed upon, and the Only Begotten Son was chosen as the chief instrument in carrying that purpose into effect."—**Articles of Faith**, Talmage, p 57.

Note 4.—The effect of the rebellion in heaven was the triumph of the Father and his only Begotten, the triumph of the principle of free agency, the turning away of a third of the host of heaven because of the existence of this free agency (Doc. and Cov. 29:36-38); and the casting of Satan and them down to become the devil and his angels. (Moses 4:3, 4; Doc. and Cov. 76:25-39.)

Suggestive Thoughts: To redeem mankind from the fall; from their own sins; and from the wiles of Satan, (who constantly seeks to take the Kingdom of our God and his Christ and to cause mankind to sin); to acquaint them with good and evil; and to teach them through their own free agency to choose the good and discard the evil, to teach them to live uprightly on the earth; and, finally, to bring them back to the Father in glory, joy and perfection, is the mission of the gospel of Jesus Christ which was thus planned in the heavens before the world was.

Questions for Review.

1. What do you consider the greatest or most important point discussed in the council of heaven?
2. What do you understand by an estate?
3. What promises were given to those who should keep their first estate?
4. What does that mean?
5. The promise to those who keep their second estate?
6. Discuss the choice of a redeemer.
7. What is the relation of Jesus Christ to the spirits who were to come and enjoy this earth-life?
8. Describe the creation of man.
9. What was the cause of the controversy in heaven?

10. What was the effect of the rebellion?
 11. What is the mission of the gospel of Jesus Christ?
 12. How should this knowledge affect the lives of mankind?
 13. Appoint a member of the quorum to give a 20-minute talk on the "Origin of the Gospel Plan of Salvation and Redemption."
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LESSON FIVE.

SUBJECT: The Fall. (Gen. 2, 8-25; 3; Moses 4:6-18.)

- I. The transgression.
 1. The law of God to Adam. Note 1.
 2. The tempter and the temptation. Note 2.
 3. Consequence of disobedience. Note 3.
 4. The part of Adam and Eve in the transgression. Note 4.
- II. Effects.
 1. Banishment from Eden and the presence of the Lord, and temporal and spiritual death. Note 5.
 2. Beneficial. Note 6.

Note 1.—There were two great laws that God gave to Adam and Eve: (1) "Be fruitful and multiply, and replenish the earth, and subdue it." (Gen. 1:28) and, (2) "of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16-17.)

Adam and Eve as they first appeared in the garden of Eden "were in a state of a, innocence; b. inexperience; c. communion with God. They had advanced thus far above their condition while in the spirit world, (1), that they possessed bodies, (2), that they had been placed on the earth, and surrounded with new laws and environments. But they had more advancement to make before they should be as God intended them to be. They must gain a knowledge of good and

evil, which could be obtained only as a result of transgression of law. They were to be shut out from the immediate presence of God. They were to become subject to sin and suffering."

This experience and knowledge could be given them only through transgression of one or both of these laws given them of God. Of the nature of these laws it may be said:

The great, positive law—the primal one given to our first parents—was the commandment to multiply and replenish the earth and subdue it. Their great duty was to become the progenitors of the human family,—to prepare mortal tabernacles for God's immortal children. It was Adam's privilege and duty to become the patriarch of this earth,—the parent of all its inhabitants. In this great labor and destiny, his wife, Eve, was to be associated with him. Before them was a future of endless glory, happiness, and power, to be gained through the great principle of parentage. To attain to this glory, present sorrow, pain, and difficulty would have to be experienced and overcome. The other law was negative and prohibitive: "Of the tree of the knowledge of good and evil thou shalt not eat of it." If the Fall was essential, and if it was a part of God's design that a law be broken, in order that man might become subject to sin and death, this latter law was well adapted to the purpose. For the consequences of the breaking of this law were such as to fit in with the designs of God, and the breach of law would not apparently, interfere with the accomplishment of any high destiny. If either law was to be broken, it was far better that this negative one be broken than the other.

Note 2.—Genesis 3:1-13; Moses 4:3-19.

"Satan had been banished to the earth, because of rebellion against God, and it was natural that he should feel an intensified antagonism to the purposes of Deity with reference to the salvation of man. He cannot come in direct conflict with God, but opposes Him indirectly, by attacking his mortal children. These attacks are generally in the form of temptation to sin, because Satan knows that every such temptation, yielded to, gives him that much control over the sinner, in opposition to the authority of God. In this way he hopes to thwart God's purposes, and make mankind subject to the power of Satan. Since the extent of his dominion depends upon the number that he can win from their allegiance to their heavenly Father, his constant labor has been and is to lure mankind by various temptations. This office of universal tempter God permits him to exercise, as part of the great design regarding His children; for without temptation man would be deprived of an essential part of his human experience. At the same time, it should be understood that it is the evil part of man's nature which leads him into sin, whether responding to the temptations of Satan, or following his own natural inclinations. That is, we must bear the consequences of our own acts. We cannot excuse ourselves with the plea of having been tempted.

"It was to be expected that Satan would begin to work his wiles on one of the first children of God that dwelt on earth. Therefore, it is not surprising that he approached Eve in an insinuating way; and asked her about the prohibition which had been placed against partaking of the tree of the knowledge of good and evil. When she answered that death was the penalty of disobedience, he scoffed at it, and told her that instead of death great knowledge and power would come to them, as a result of partaking of the fruit. They should become as Gods, Satan said; and he broadly hinted that they had been told not to partake of the fruit because of the Lord's jealous fear that they would become as great as He. This flattery and specious pleading had their effect on Eve, and she was beguiled into partaking of the fruit, and thus transgressing the law of God."—M. I. A. Manual, 1901-2, p 39.

Note 3.—Moses 4:20-31; Gen. 3:14-24; Doc. and Cov. 29:36-41; Mormon 9:12.

Note 4.—1 Tim. 2:14, 15; Gen. 3:12, 13; M. I. A. Manual, 1901-2, p. 40: Eve was deceived and tempted. She disobeyed the command of God, and obeyed the behest of Satan. She braved the punishment which the Lord had pronounced, in order to secure the advantages Satan promised. Under the stress of this temptation and deception, she yielded, and ate of the forbidden fruit. Thus she forfeited her right to remain in the Garden of Eden, and in direct communion with God; lost her primeval innocence; became subject to sin, suffering, and death. She told Adam what she had done, and he fully realized the consequences of her act. It meant that he and she could no longer remain together; that they must move in different spheres,—he in the higher, she in the lower. She should be cast out of the garden, and he should remain. She should go into the environment and influence of Satan, he remain under the influence of God, and in a spiritual environment. But he remembered that Eve had been given him as an eternal companion. He remembered the great commandment to "be fruitful and multiply and replenish the earth." This he could not now obey, for Eve, his wife, was to be separated from him forever. He was therefore under the necessity of deciding which was the greater and more important commandment of the two, the negative one, "Thou shalt not eat of the tree," or the positive one, "Thou shalt multiply and replenish the earth." And he decided wisely. He would break the negative commandment, and keep the positive one. Therefore, with his eyes open, neither deceived nor tempted, but fully understanding the nature and consequences of his act, he partook of the fruit which his wife brought to him. "And Adam was not deceived, but the woman, being deceived, was in the transgression." (1 Tim. 2:14). Hence Adam could answer the Lord's question, "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? If so thou shouldst surely die?" in these

words: "The woman whom thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat."—P. of G. P. (Moses), chapter 4:18.

Note 5.—See references in note 3.

"The immediate result of the Fall was the substitution of mortality, with all its attendant frailties, for the vigor of the primeval deathless state. Adam felt directly the effects of transgression, in finding a barren and dreary earth, with a sterile soil, instead of the beauty and fruitfulness of Eden. In place of pleasing and useful plants, thorns and thistles sprang up; and he had to labor arduously under the conditions of physical fatigue and suffering, to cultivate the soil that he might obtain necessary food. Upon Eve fell the penalty of bodily infirmity; the pains and sorrows which have since been regarded as the natural lot of womankind, came upon her, and she was made subject to her husband. Having now lost their sense of former innocence, they became ashamed of their nakedness, and the Lord made for them garments of skins. And upon both the man and the woman was visited the penalty of spiritual death; for in that very day they were banished from Eden and cast out from the presence of the Lord."—Talmage's "**Articles of Faith**," p. 70.

Note 6.—"It has become a common practice with mankind to, heap reproaches upon the progenitors of the [human] family, and to picture the supposedly blessed state in which we would be living but for the Fall; whereas our first parents are entitled to our deepest gratitude for their legacy to posterity,—the means of winning glory, exaltation, and eternal lives, on the battlefield of mortality. But for the opportunity thus given, the spirits of God's offspring would have remained forever in a state of innocent childhood; sinless through no effort of their own; negatively saved, not from sin, but from the power of sinning; incapable of winning the honors of victory because prevented from taking part in the battle. As it is, they are heirs to the birthright of Adam's descendants—mortality, with its immeasurable opportunities, and its God-given freedom of action. From Father Adam we have inherited all the ills to which flesh is heir; but such are necessarily incident to the knowledge of good and evil, by the proper use of which knowledge man may become even as the Gods." Talmage's "**Articles of Faith**," p. 73.

In the Mediation and Atonement, p. 135, by President John Taylor, it is said in discussing the events leading up to the Fall:

"Thus it would appear that if any of the links of this great chain had been broken, it would have interfered with the comprehensive plan of the Almighty pertaining to the salvation and eternal exaltation of those spirits who were his sons, and for whom principally the world was made; that they, through submission to the requirements of the eternal principle and law governing those matters, might possess bodies, and those bodies united with the spirits might become living souls, and being the sons of God, and made in the image of God, they, through the atonement, might be exalted, by obedience to the law of the gospel, to the Godhead."

Suggestive Truth: A law of the Lord to Adam and Eve was transgressed, which brought on banishment from Eden and the presence of God, and temporal and spiritual death—but these seeming ills resulted beneficially, insuring to mankind knowledge, and power of eternal progress.

Questions for Review.

1. Discuss the two great laws given to Adam and Eve.
2. In what way only could our first parents obtain a knowledge of good and evil?
3. What was the condition of Adam and Eve in Eden?
4. What means did Satan adopt to thwart the purposes of God?
5. What were his arguments?
6. The results?
7. What was the consequence of disobedience?
8. How did Adam look upon the matter?
9. What influenced him to answer the Lord and to act as he did?
10. What were the immediate results of the fall?
11. In what respect was the fall beneficial?
12. What effect should this knowledge have on our actions?

LESSON SIX.

SUBJECT: The Gospel From Adam to Moses.

I. Preached to and by Adam, after the fall.

1. Adam ordered to obey the commandments of God, worship him, and offer sacrifice. Moses 5:5. Note 1.
 - (1) Reasons for sacrifice. Moses 5:6, 7.
 - (2) Nature of the commandments. Moses 5:8-15; 6:48-68.

2. Adam made known the gospel to his sons and daughters. Moses 5:12; 58, 59; 6:1.

II. Taught to Abraham and by Moses to ancient Israel. Note. 2.

Note 1—After the Fall, Adam began to till the earth, and his wife labored with him, and they began to multiply and replenish the earth, keeping the first great commandment. They had many sons and daughters. (Moses 5: 1, 2, 3.)

They called upon the Lord whose voice, because they were shut out of his presence owing to the Fall, gave unto them commandments—the plan of salvation, the gospel of Jesus Christ, the Savior—The nature of these commandments is fully explained in the Jewish scriptures and in the revelations of Joseph Smith the prophet, as we have already learned. (Lesson 1: Notes 4, 5, 6.) These commandments pertained to the everlasting gospel of redemption—the gospel of faith, right works, repentance, baptism in water, and by the Holy Ghost, as planned in the council in heaven, and as preached and practiced whenever God has had a people on the earth to carry out his will, purpose and designs.

Note 2—The same principles and ordinances, then, were taught to Adam as in all the ages have characterized the gospel of Jesus Christ. These principles continued on through the generations of the patriarchs to the days of Noah, and from Noah, through the fathers to Abraham, and from Abraham to Moses. (Doc. and Cov. Sec. 84: 6-17; 1 Cor. 10: 1-4; Acts 4: 12; Hebrews 4: 2; Gal. 3: 8, 19, 16; Gal. 1: 6-9.) Moses taught them to the children of Israel. Doc. and Cov. 84: 19-25.

Suggestive Thought: The gospel is the plan of salvation; and the Priesthood is the authority to act in the name of the Lord. The Priesthood is obtained through obedience to the gospel; and is not conferred upon men only as they know and obey the gospel.

Questions for Review.

1. In what way was the redemption from the fall to be effected?
2. Show how the gospel was preached to Adam.
3. What was the nature of the commandments given to our first parents after the fall?
4. What is sacrifice?

5. What was the object of sacrifice?
 6. How did the sons and daughters of Adam receive instruction in the gospel?
 7. How did Adam learn about it?
 8. Show how a knowledge of the gospel continued on the earth through the generations of the Patriarchs.
 9. Who were in possession of the gospel from Abraham to Moses?
 10. How did the children of Israel hear the gospel?
 11. What is the difference between the gospel and the Priesthood?
 12. How is the Priesthood obtained?
 13. In what respect does the gospel precede the Priesthood?
 14. What, then, would you think is the duty of those who possess the gospel message?
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LESSON SEVEN.

SUBJECT: The Gospel From Moses to the Days of the Savior.

- I. Supplanted by the law of carnal commandments.
 1. Why the law? Note 1.
 2. The gospel taken except the Aaronic Priesthood. Doc. and Cov. 84:25-28; Deut. 34:10-11. Note 2.
 3. The "Carnal Commandments" and the Gospel compared. Note 3.
- II. With Joshua and the Prophets.
 1. Israel continued to be governed by the law, but the prophets held the Priesthood and looked forward to the establishment of the new covenant among the people. Note 4.

2. Prophecies relating to the Gospel—the new covenant. Jer. 31:31-34; Isaiah 9:2.

Note 1—But if Moses taught the gospel to the children of Israel, of what use was the carnal law? Paul asked and answered the same question in his day, and his explanation is sufficient. It was because of their unworthiness, and hence the law was made their school master to bring them to Christ. (Gal. 3: 19, 24.) But in modern revelation, we have a confirmation of this and even a plainer reason given, why the gospel was supplanted by the law of carnal commandments. It was because they hardened their hearts and so could not endure the presence of God, manifested in the authority which he gave to men to act in his name. He therefore took Moses out of their midst and the Holy Priesthood also. (Doc. and Cov. 84: 19-25.) This is confirmed by the Jewish scriptures, Deut. 34: 10,11.

Note 2.—The Lord gave to Israel the gospel, but because they would not observe its sacred requirements, he took it in its fulness, from among them, and also the Higher or Melchizedek Priesthood which brought Moses to speak face to face with God; but left them the Lesser or Aaronic Priesthood, and to that part of the gospel which remained, viz., repentance and baptism for the remission of sins, and the ministry of angels, was added the law of carnal commandments, which was to educate them for the fulness of the gospel when Messiah should come with it.

Note 3—The “carnal commandments” may be defined generally as the judicial, ceremonial and moral law—torah—which grew out of the authoritative teachings and decisions of the great law-giver, Moses, (John 1:17) and which preceded and became the basis of the codes of the present Pentateuch.

The torah—or law—was religious as well as ceremonial and moral, since the Aaronic Priesthood remained with the people, and the priests in giving judgment really became Jehovah’s spokesmen (Exodus 18:15; 21:6; 22:8, 9; compare 1 Sam. 2:25.) The answer of the priests to ceremonial questions which naturally came under their province were regarded similarly as the judgments of God.

Now the essential difference between the law of carnal commandments, (stripped of so much of the gospel as was left in them because of the Aaronic Priesthood) and the law of the gospel lies in the difference between compulsion and choice. The former compelled men to act right by an outward law that inflicted on the offender carnal punishments now and here. The latter teaches the individual to do right from choice, and from personal love of

right. The first was an outward force, the second an inward power, (Jeremiah 31:33) tending to righteousness. The one is temporary, the other eternal.

By means of the carnal law, a compulsory regulative influence was brought to bear upon the person; by means of the gospel, in love and mercy, God calls, directs, persuades, and shows men how, through personal choice, obedience and effort, they may advance on the upward road of progress to eternal salvation with the Father, and may even achieve Godhood. The law was a schoolmaster, the gospel is a justification by faith, and the end of the law for righteousness to every one that believeth. (Rom. 10:4.)

While compulsion does not enter into the requirements of the gospel, it must, of course, be distinctly remembered that to obtain the blessings of salvation, implicit and absolute obedience must be rendered to the laws thereof. (Doc. and Cov. 130:20, 21.)

Note 4.—A question answered in the Improvement Era, Vol 6, No. 4, February, 1903, is here pertinent:

Did the Prophets Hold the Melchizedek Priesthood?

Was the Melchizedek priesthood taken from the earth with Moses? If so, what priesthood did Elijah, Elisha, Jeremiah and Isaiah hold; and how was this priesthood conferred upon these men?

In considering this question, the distinction between the priesthood and its keys should be carefully drawn. Priesthood is authority in general, but this generic term does not necessarily include the call to preside over a dispensation, bestowing the priesthood on one's fellows, and organizing the work of God in its various ramifications. This calling and power is exercised by virtue of the keys of the priesthood. The keys of the Melchizedek priesthood were held and exercised by Moses, but they were taken from the earth with him, because of the unworthiness of the Israelites. (Doc. and Cov. section 84:19-25; Psalm 81: 11, 12.) So far as we know, the keys of this high priesthood were not held in their fulness by any one between Moses and Messiah; but it does not follow that the general authority and power of the Melchizedek priesthood was not held by individuals who lived during that interval. It would seem impossible for the great works performed by Elijah, Elisha, Jeremiah, Ezekiel, Isaiah, Samuel, and others of the prophets to have been done with lesser power than that priesthood; but these men could have held this power and authority without possessing and exercising its keys in their fulness; indeed, we think that this was the case, and that these men held, by special appointment, the power and authority of the Melchizedek priesthood without exercising a fulness of its keys. The Prophet Joseph Smith says: "All the prophets held the Melchizedek priesthood, and were ordained by God himself." (See

Compendium, Gems, page 287. Also "Spirit of Elijah," Compendium, pages 281-2.)

Suggestive Thought: The gospel is not new, but is the same forever, and was understood by the Prophets. It gives men free choice, but holds them to obedience to eternal laws if they would enjoy the blessings that are predicated upon them.

Spend a few moments discussing this sentiment: "I will put my law in their inward parts, and write it in their hearts."

Questions for Review.

1. Of what use was the carnal law?
2. Why was the gospel supplanted by the carnal law?
3. Show why the Holy Priesthood was taken from the earth with Moses.
4. What was the power of the Priesthood that was left?
5. What is understood by "Carnal Commandments?"
6. What is the difference between the law of carnal commandments and the law of the gospel?
7. Discuss the essential differences.
8. In what respect is the law of the gospel compulsory?
9. Did the prophets hold the Priesthood?
10. What did the prophets predict relating to the new covenant?
11. What do you understand by the new and everlasting covenant?
12. What is the distinction between the Priesthood and the keys of the Priesthood?

LESSON EIGHT.

SUBJECT: History of the Aaronic Priesthood During the Days of Moses.

- I. The gospel law changed in the days of Moses. Note 1.
 1. Reasons for the change. Note 2.
 2. Aaron and his sons called. Exodus 28:1, 2; 29:4-9; 40:13-15.
- II. Sanctification and redemption of the first born.
 1. Why the first born were chosen and redeemed. Ex. 13:2, 14, 15.
 2. Levites later chosen instead of the first born. Num. 3:6-9, 12, 13.
 3. Manner of redemption. Num. 3:45-8.

Note 1.—Since the Lesser Priesthood remained the governing force among Israel from Moses to Christ, it is important, in a study of the gospel, that we consider in brief its history.

We have seen that there had been only one Priesthood up to the days of Moses, but in his day there came a change because of the hard-heartedness of the people. (Heb. 3:7-12, 18, 19; 4:1, 11.)

Note 2.—Owing to their superstition and idolatries, gathered from their long life with the Egyptians, Israel evidently could not abide the laws and principles of the gospel, nor could they therefore be judged by them, so instead of the higher gospel law, they were given the law of carnal commandments, and a priesthood—an appendage to the Holy Melchizedek Priesthood—was ordained and established to suit the new conditions. (Heb. 7:12.) For these reasons was the change made and the Aaronic priesthood instituted.

Suggestive Thoughts: Life in unfavorable environment is likely to degrade now as it did in the days of ancient Israel.

To abide the laws and principles of the gospel it is necessary to surround ourselves and our children with favorable environments.

“Seek ye first the Kingdom of God and his righteousness.”

Questions for Review.

1. Why was the gospel law changed in the days of Moses?
 2. How was Aaron and his sons called to the Priesthood?
 3. Why were the first born chosen and redeemed?
 4. Why were the Levites later chosen instead of the first born?
 5. What was the manner of redemption?
 6. Of what importance is the Aaronic Priesthood?
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LESSON NINE.

SUBJECT: The Aaronic Priesthood From Moses to Christ.

- I. Begins sway with Eleazer. Note 1.
- II. The word of the Lord through Urim and Thummim. Note 2.
- III. Special dispensation of the Melchizedek Priesthood. Note 3; also Note 4, Lesson 7.
- IV. John the Baptist the last representative of the Mosaic Law. Note 4.
- V. John the Baptist represented the old and the new. Note 5.

Note 1.—Read Leviticus 10:1, 2.

“Nadab and Abihu were the oldest sons of Aaron, and they should have taken the lead in the Priest’s office; but through their disobedience in offering “strange fire” at the sacrifice, they were slain by the Lord. (Read Num. 20:23 to 28.) About two years after the death of Aaron, Moses died also, and from then the Aaronic Priesthood held sway in Israel. Eleazer, the third son of Aaron, took the place of his father as the High Priest of the Lesser Priesthood. (See Num. 27:21 to 23.)—Keeler’s **The Lesser Priesthood**, p 14.

Note 2.—“As the Lord no longer revealed Himself face to face, as He did to His servant Moses (the Melchizedek Priesthood hav-

ing been taken from Israel), His word came through the Urim and Thummin and gave direction to Joshua who set apart by Moses, the law." —Keeler's **Lesser Priesthood**, p. 14.

"The Aaronic Priesthood, being continued, it held the Urim and Thummin, and gave direction to Joshua who was set apart by Moses, and to Saul, David, Solomon and others, who were anointed and set apart to their kingly power, and to rule over and to lead and to direct Israel, and this state of things continued until Christ. The High Priests of the Aaronic Priesthood being the acknowledged representatives of God, holding the priestly power: whilst the kings were anointed by them, or by their priestly authority, and the kings and rulers had to get the word of the Lord from the Aaronic Priesthood, or through the Urim and Thummim. It is evident that all the Aaronic Priesthood did not have the Urim and Thummim nor did they call, anoint, or direct kings, or bear rule in the nations; but only the High Priest—one man—and one man presided over the action of all the other Priests in Israel, and regulated the action of the kings, telling them when to go to war, and when not to, and giving unto them the word of the Lord through the Urim and Thummim."—**Items on Priesthood**, by President John Taylor, page 12.

Note 3.—"There were times, however, during the period from Moses to Christ, when the Lord sent men to Israel as prophets and special messengers, who doubtless held the Melchizedek Priesthood, as Ezekiel, Isaiah, Jeremiah, Daniel and others. But these received their inspiration and calling direct from the Lord. They did not confer this Priesthood on others."—Keeler's **The Lesser Priesthood**.

Note 4.—"John the Baptist was the last to hold the Aaronic Priesthood under the old dispensation. He received his anointing and authority through an angel sent from God; because, possibly, in his day there was no one who rightfully held the keys of this Priesthood and power among the Jews. For a long time the Priesthood had been perverted; the form was left, but it was almost wholly devoid of inspiration and power. Hence the Lord deemed it necessary to restore it, pure and untarnished, through John. In a revelation, (see Doc. and Cov. 84:28), the Lord explains the whole situation:

"Therefore He took Moses out of their midst, and the Holy Priesthood also. And the Lesser Priesthood continued, which Priesthood holdeth the keys of the ministering of angels and the preparatory gospel; which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of Carnal Commandments, which the Lord in his wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power."—Keeler's **Lesser Priesthood**, p. 15

Note 5.—"John's ministry came in the meridian of time, when the Gospel was about to be revealed again through Jesus Christ. John preached repentance, and baptized under the authority of the

Aaronic Priesthood. The Law of Moses, that is, the law of Carnal Commandments, was fulfilled when Christ introduced the Gospel ordinances, but the Aaronic Priesthood remained intact; it now came under the direction and control of the Melchizedek Priesthood, being appended to the higher. Many of the functions of this Priesthood were abolished with the passing of the old law, and new office-work was introduced under the Gospel dispensation.—Keeler's **The Lesser Priesthood**, p 16.

Suggestive Thought: The Aaronic Priesthood was the divine guide for over one thousand, four hundred years from Moses to Christ.

John's ministry in the Aaronic Priesthood was a new dispensation. Why, when the priesthood had continued from Aaron?

Questions for Review.

1. When and how did the sons of Aaron sin?
2. What was the result of their sin?
3. What do you think "strange fire" is?
4. From what date did the Aaronic priesthood hold sway in Israel?
5. During this time how did the Lord reveal himself to Israel?
6. In what other way did he make known his will?
7. Prove that the Prophets held the Melchizedek priesthood.
8. How did they get their authority?
9. Who was the last representative of the Mosaic law?
10. How was John the Baptist authorized?
11. When was the law of carnal commandments fulfilled?

LESSON TEN.

SUBJECT: The Redemption.

1. General redemption from the fall.
 1. Condition of man under the fall. Note 1.

2. A Redeemer provided. Note 2. Read 2 Nephi 2.
3. The sacrifice, its meaning, manner and effect. Note 3.

II. Redemption of the individual.

1. Man has free agency. Note 4.
2. Responsible for transgression of law. Note 5.
3. Conditions on which he may obtain forgiveness.
 Heb. 5:9; Rom. 2:6-11; Mark 16:16; Mosiah 3:11, 12; Alma 11:40, 41; Doc. and Cov. 19:16-20; 1 John 1:6, 7; Matt. 28:19, 20; John 3:14, 15.

Note 1.—Man's condition under the fall may be thus stated in short: mortal, or subject to death; subject to temptation and sin; banished from God's presence; able to give birth to a race of mortal children; subject to both temporal and spiritual law; possessed of a knowledge of good and evil with freedom to choose between them; was under the necessity to earn his bread and live his life in conditions of sorrow, pain, toil, and sickness, and, most important of all, he was unable by his own effort, without divine aid to redeem himself and to regain the presence of the Father. Read note 5, lesson 5.

Note 2.—We have already learned in previous lessons that the fore-knowledge of God provided a Redeemer, and that Jesus offered and was chosen to come to earth and act as mediator for men to bring "them back to the presence of God, and restore to them, so far as this sacrifice would restore, the privileges and benefits pertaining to the spiritual life. This fact shows two principles: 1, That the Fall was fore-ordained; 2, That a Redeemer was provided, at the same time, to atone for the effects of the fall. Therefore, neither the fall nor the atonement was an accident. But attention should be called to the general principle on which Jesus was chosen for this great work. It was his willingness to accept the plan and do the will of the Father, and give him the glory. The plan of redemption proposed and carried out by Messiah, was apparently the only one that could be devised to fit in with the plan of the Fall, and accomplish the purpose of God in saving his children. Therefore, it was the willingness of Jesus to subscribe to that plan, and carry it out, that gave him his appointment. He must have known, at least in a general way, the pain and contumelie he would have to suffer, the sacrifice he would have to make, to do this work. But it was his

nature to be forgetful of self, and accordingly he accepted without question the conditions proposed, and took upon himself the great labor of love. The words of President John Taylor are very appropriate here, (*Mediation and Atonement*, p. 96.) "In the event of man having his free will and being subject to the power of temptation, the weakness of the flesh, the allurements of the world, and the powers of darkness, it was known that he must necessarily fall, and being fallen, it would be impossible for him to redeem himself, and that, according to an eternal law of justice, it would require an infinite, expiatory atonement to redeem man, to save him from the effects and ruin of the Fall and to place him in a condition where he could again be reinstated in the favor of God, according to the eternal laws of justice and mercy; and find his way back to the presence of the Father. Satan (it is possible) being opposed to the will of his Father, wished to avoid the responsibilities of this position, and rather than assume the consequences of the acceptance of the plan of the Father, he would deprive man of his free agency and render it impossible for him to obtain that exaltation which God designed."—*M. I. A. Manual*, 1901-2, p. 45.

Note 3.—We have already seen (Lesson 1, note 4). that the sacrifice Jesus would be expected to make was his own life. (*Rev. 13:8*) and that this was the nature of the sacrifice decided upon in the council of heaven. (It was later made known to Adam. *Moses 5:6-9*.)

Sacrifice was continued among the children of Adam generally with the understanding that it was typical of the great sacrifice of Christ which was yet future. It continued under the Law of Moses, the Passover being the most striking type of the great sacrifice to come. (*Ex. 12, 13*.) This meaning was specially clear to the Nephites. (*Alma 34:13, 14; 2 Nephi 11:4; 25:24-27; Jacob 4:5*). So also in the Old Testament and the Pearl of Great Price are many prophecies of this great sacrifice. (*Isaiah 53*.)

Christ being free himself, became through this sacrifice, the instrument of freedom to fallen man. His act was voluntary and infinite. Not being subject to law through sin he was capable of releasing others from the bonds of the law. Having life in himself which no one could take without his consent, he was able to redeem others from death by a purely voluntary act, both in promise in the council in heaven, and in fulfilment on earth. (*John 10:17, 18*.)

And so the Sacrifice of Christ was unconditional as far as redemption in general from the effects of the Fall was concerned

(Mosiah 15:8, 9; Rom. 5:11-21; 2 Nephi, 9:5-8;) Mormon 9:12-13; 1 Cor. 15:21.

We believe that through the sufferings, death, and atonement of Jesus Christ, all mankind without one exception, are to be completely and fully redeemed, both body and spirit from the endless banishment and curse to which they were consigned by Adam's transgression; and that this universal salvation and redemption of the whole human family from the endless penalty of the original sin, is effected without any conditions, whatever, on their part; that is, they are not required to believe or repent, or be baptized, or do anything else, in order to be redeemed from that penalty; for whether they believe or disbelieve; whether they repent or remain impenitent whether they are baptized or unbaptized, whether they keep the commandments or break them, whether they are righteous or unrighteous, it will make no difference in relation to their redemption, both soul [spirit] and body, from the penalty of Adam's transgression. The most righteous man that ever lived on the earth, and the most wicked wretch of the whole human family, were both placed under the same curse without any transgression or agency of their own, and they both alike will be redeemed from that curse without any agency or conditions on their part.—Orson Pratt.

Note 4.—Gen. 2:17; 4:7; 2 Nephi 2:16, 27; 10:23; Alma 3:26; 12:31; 29:4, 5; Heleman 14:30; Alma 3:26, 27.

Man's Agency is God-given. The following is an extract from a discourse delivered by President Brigham Young, July 5, 1855. (See *Journal of Discourses* of that date, and *Millennial Star*, Vol. XX, page 43.) "What is the foundation of the rights of man? The Lord Almighty has organized man for the express purpose of becoming an independent being like unto himself, and has given him his individual agency. Man is made in the likeness of his Creator, the great archetype of the human species, who bestowed upon him the principles of eternity, planting immortality within him, and leaving him at liberty to act in the way that seemeth good unto him to choose or refuse for himself, to be a Latter-day Saint or a Wesleyan Methodist, to belong to the Church of England, the oldest daughter of the Mother church, to the old Mother herself, to her sister the Greek church, or to be an infidel and belong to no church. When the kingdom of God is fully set up and established on the face of the earth, and takes the pre-eminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights; no matter what they believe, what they profess, or what they worship."

Note 5.—Free agency makes every man strictly accountable for his own acts. It makes him capable of receiving law; for law without agency is impossible. It also entitles him to reward for the

keeping of the law. Conversely, it renders him liable to punishment for the transgression of law. When man was placed under the fall, he was given, individually, a code of laws which he was expected to obey. These laws were of two kinds; the positive, "Thou shalt," and the negative. "Thou shalt not." They, it must be remembered, were given, irrespective of the law which Adam transgressed, and for the transgression of which Jesus atoned. These new laws were more specific in their character, and bore the same relation to the individual that the original law bore to the whole human family. That is, the individual, by transgressing these specific laws, brought upon himself the same sort of spiritual death that was brought upon the entire race through the transgression of the law by Adam. He, however, would still be entitled to some of the benefits arising from the atonement of Christ, as the resurrection, and the right to be judged according to his deeds. But so far as being brought to a perfect unity with God is concerned, a man by his individual transgressions forfeits that privilege for himself, as fully as Adam, by his transgression forfeited it for the whole human family. This transgression, constitutes individual sin, for "sin," says the Apostle John, "is the transgression of the law." That is, the transgression of such law as a man has been made acquainted with * * * * *. It is a universally admitted fact that no purely human being that has reached the years of accountability, has remained perfectly free from sin. All have transgressed the law, either by doing what they should not or by neglecting to do what they should. Hence, all of these, though once released from bondage by the atonement of Christ, have placed themselves under much the same bondage, by their individual transgressions.

This second spiritual bondage of man makes necessary a second means of deliverance. This means is provided by our Savior in the laws and ordinances of the Gospel. In his love for us, he not only atoned fully and unconditionally for the original universal transgression of law, but he gave us a means of atoning for our own individual transgressions. He has promised that those who obey the principles of the Gospel shall be on this condition as fully released from the bondage of their own transgressions, as they are unconditionally released from the bondage of Adam's transgression, through the atonement of Christ. Read Talmage's "Articles of Faith," pages 92-94.—M. I. A. Manual, *Principles of the Gospel*, Part 1, 1901-2, p. 47.

Suggestive Thoughts: The way is opened to all men to return to the Father, through the atonement of Christ. But, having free agency, whether thay way will be blocked depends much upon their own actions.

Questions for Review.

1. Give a brief statement of man's condition under the fall.

2. Which of these conditions was the most serious?
 3. For what reason?
 4. Tell of the fore-knowledge of God in providing a Redeemer.
 5. Give a synopsis of the treatment of this subject in 2 Nephi 2.
 6. What was the nature of the sacrifice of the Redeemer?
 7. Why was sacrifice continued by Adam and his children?
 8. In what way was it possible for Christ to redeem men from the fall?
 9. What was the effect of the atonement?
 10. What do you mean by individual redemption?
 11. What is free agency?
 12. How is man responsible for the transgression of law?
 13. Name some of the conditions on which man may obtain forgiveness.
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LESSON ELEVEN.

SUBJECT: Brief Review of the Dispensations From Adam to Christ.

- I. Four leading dispensations. Note 1.
 1. Meaning of dispensation.
 2. The chief characteristics of the Adamic dispensation.
 3. Of the Noachian.
 4. Of the Abrahamic.
 5. Of the Mosaic.

II. John the Baptist, forerunner of the dispensation of the meridian of time.

1. Birth of. Luke 1:1-66.
2. His mission foretold in prophecy. Isaiah 40:34; Luke 3:1-18; Doc. and Cov. 84:25-23; Malachi 3:1.
3. His character. Note 2.
4. His preaching. Matt 3:1-12.
5. Baptism and testimony of Christ. Matt 3:13-17; John 1:19-36.

Note 1.—Up to the coming of Christ, the Meridian of time, so called from the fact that it was ushered in at what is believed to be the noon-day of the world's history there had been distinctly four dispensations—the Adamic, The Noachian, the Abrahamic, and the Mosaic. Each of these dispensations, or times when the gospel has been given to men with authority to act in the name of God, had its special revelation.

The first, the revelation of the atonement, (Moses 5:5-9), the establishment of sacrifice, the preaching of baptism, and other first principles of the gospel, (Moses 6:64-68), and the Patriarchal blessing (Doc. and Cov. 107:53-56, Moses 7:21-69; Gen. 49)

The second, the call to repentance through Noah preparatory to the flood, (Gen. 6, 7, 8; Moses 8), a renewal of the covenant between God and Noah, to replenish the earth, whose inhabitants as a whole should never again be destroyed by a flood, and the designation of the rainbow as a sign of this covenant.

The third, the call of Abraham, (Gen. 12:2, 4; 11-13; Hebrews 11:8-9;) his ordination, (Doc. and Cov. 84:14; Gen. 14:18-20). and the covenant with him which included four distinct features. A numerous posterity; the possession of Canaan forever as an inheritance; that through his seed should all the nations of the earth be blessed, and that through his lineage should come the Messiah (Gen. 12, 13.)

The fourth, the Mosaic, preceded by the captivity of Israel in Egypt, (Exodus 1, 2) included the call of Moses and Aaron. (Exodus 3, 4; Doc. and Cov. 84:6); the delivery of Israel. (Ex. 5 to 14); the institution of the Aaronic priesthood through the lineage of Aaron as an appendage to the Melchizidek Priesthood; the rejection of the gospel and the Higher Priesthood (Doc. and Cov. 84:23-27; Heb.

3:7-19); and the giving of the Carnal commandments (Gal, 3:23-25), which were adapted to the needs and requirements of the people, including such ceremonials as feasts, fasts, sacrifices, circumcision, cleansings, tithes, etc. Such ordinances as could be performed by the authority of the Aaronic Priesthood were retained, but none of the higher ordinances could be performed. Under Joshua and the Prophets, the Aaronic Priesthood continued until the time of John the Baptist. It is quite certain that the Prophets held the Melchizedek Priesthood, but they were not called upon to officiate in its ordinances nor to establish a Church organization. ,

Note 2.—Some one asked the Prophet Joseph the meaning of the expression of Jesus: "Among those born of woman, there has not arisen a greater prophet than John." He gave the following answer in a public discourse: "It could not have been on account of the miracles John performed, for he did no miracles; but it was first, because he was trusted with a divine mission of preparing the way before the face of the Lord. Who was trusted with such a mission before or since? No man. Second, he was trusted, and it was required at his hand to baptize the Son of Man. Who ever did that? Who ever had so great a privilege or glory? Who ever led the Son of God into the waters of baptism, beholding the Holy Ghost descend upon him in the sign of a dove! No man. Third, John at that time was the only legal administrator, holding the keys of power, there was on earth. The keys, the kingdom, the power, the glory had departed from the Jews; and John, the son of Zacharias, by the anointing and decree of heaven, held the keys of power at that time." *Mill. Star*, Vol. 21, p. 170; *Compendium, Gems*.

Suggestive Thoughts: What is the essential difference between the former dispensations and the Dispensation of the Fulness of Times? How far do the messages of other dispensations affect the people who live in this dispensation? What is the main thought in the message of all dispensations?

Questions for Review.

1. What was the leading characteristic of each of the four chief dispensations up to the time of the Savior?
2. What is meant by a dispensation?
3. Why is the coming of Jesus called the dispensation of the meridian of time?

4. How did Joseph Smith explain the expression of Jesus, that among men there has not arisen a greater prophet than John?
 5. Who was John?
 6. Show that his mission was foretold.
 7. What was the burden of his message?
 8. How did he testify of Christ?
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LESSON TWELVE.

SUBJECT: The Civil and Religious State of the World at the Coming of Christ.

- I. The political condition of the Roman Empire. Note 1.
- II. The religion of the Empire. Note 2.
- III. Other nations; the philosophies. Note 3.

Note 1.—The Roman empire governed the greater part of the known world at the time Jesus Christ made his appearance on the earth. Either Roman governors ruled the remoter nations who had submitted to the yoke of Cæsar; or these nations were ruled by their own princes and laws, who maintained their majesty by reflected light and power from the Empire that had conquered them. The citizens of Rome itself, however, had lost much of their liberty and were in a state of submission to Augustus Caesar who by artifice and perfidy had united in his own person all the great offices of the state.

The government itself was mild and equitable. The civil wars which were of frequent occurrence between Rome and the oppressed nations were mostly due to the avarice of the prætors and pro-consuls, the lust for conquest and dominion which was a leading trait of all Romans, the oppression of the publicans by whom the taxes were collected, and the great armies which were necessary to uphold the power of the empire in the conquered provinces.

But this political dominion of one nation—one man rather—had its advantages; nations of different languages and manners became more intimately united in social intercourse; the savage

and barbarous nations were civilized by Roman commerce and laws, and the influence of letters and philosophy was spread abroad among the people and countries of darkest ignorance. Mosheim calls attention to the advantages this condition had in the propagation and advancement of Christianity, and in facilitating the progress of the gospel, and crowning the labors of its first ministers and heralds with success. He says further: "The Roman empire, at the birth of Christ, was less agitated by wars and tumults, than it had been for many years before. * * * * * While wars and discords had not absolutely ceased throughout the world, yet it is certain that the period in which our Savior descended upon the earth may be justly styled the **Pacific Age**, if we compare it with the preceding times; and indeed the tranquility that then reigned, was necessary to enable the ministers of Christ to execute with success, their sublime commission to the human race."

Note 2.—All the surrounding nations, except the Jews, acknowledged a number of governing powers or Gods, notwithstanding the notion of One Supreme Being was not altogether effaced from the human mind. These fictitious deities, the people of the nations worshipped, with striking marks of extravagance and folly, and with various abominable superstitions and rites, appeasing their gods with a multiplicity of ceremonies and offerings, and always to the abuse of reason. The nations had various gods and different ways of worshipping them. The Romans and the Greeks, being the predominating nations, in process of time became as ambitious in their religious pretensions as in their political claims. They held that their gods, though under different names, were the object of religious worship in all nations, and therefore they gave the name of their deities to those of other countries. "The Romans exercised toleration in the amplest manner; for, though they would not allow any changes to be made in the religions that were publicly professed in the empire, nor any new form of worship to be openly introduced, yet they granted to their citizens a full liberty of observing in private, the sacred rites of other nations (whose worship contained nothing inconsistent with the interests and laws of the Republic) with feasts, temples, consecrated groves, and the like testimonies of homage and respect." (Mosheim Bk. 1-1:8.)

The nature of the worship of all the nations, Rome at the head and included, "at this time was idolatrous, superstitious, and in its effect vicious," and often more calculated to administer to vice, than encouragement to virtue. Hence, the wiser part of mankind, about the time of Christ's birth, looked upon this whole system of religion as a just object of ridicule and contempt." *Ibid.* 13.)

The Roman religion, a mixture of the rites of the Grecians and their superstitions with those of the Romans, had extended, with the arms of Rome, over a great part of the world.

Note 3.—Other religions were established in different parts of the world to supply the requirements of military or political demands. Of the former were the northern nations; —Goths, Germans, Britons, and of the latter the eastern nations—Persians, Indians, and Egyptians.

Then there were the philosophies which prevailed. These may be divided into those of the Greeks which the Romans adopted—and those of the Orientals. The first was known as simple philosophy, while the second was called, **science or knowledge.**

The followers of both these systems, because of innumerable disputes and dissensions divided and sub-divided into a variety of sects. Of the first and in these only are we interested here briefly, there were two Grecian sects, the most numerous of all at the birth of Christ—the Epicureans and Academics. Their doctrine struck at the foundation of all religion. The Epicures held “that the world arose from chance; that the gods (whose existence they did not dare to deny), neither did nor could extend their providential care to human affairs; that the soul was mortal; that **pleasure** (and there was a dispute as to whether that meant sensual gratification only, or whether it included also in the larger sense, spiritual, moral, and intellectual objects) was to be regarded as the ultimate end of man; and that virtue was neither worthy of esteem nor of choice, but with a view of its attainment.” The Academics asserted the impossibility of arriving at truth, and held it “uncertain whether the gods existed or not; whether the soul was mortal or immortal; whether virtue ought to be preferred to vice, or vice to virtue.”

Then there were followers of Plato, Aristotle, the Stoics, and a variety of others, their philosophy being mostly unreasonable and often absurd. Plato must be excepted, for he is generally looked upon as superior to all the other philosophers in wisdom; he taught that the universe was governed by one Being, possessing perfect liberty and independence, and glorious in power and wisdom; and extended the views of mortals beyond the grave, and showed them prospects in the future calculated to excite their hopes and fears. His system was the chief antagonist of Christianity.

We must also mention Philo, the Jewish philosopher, who appears to have been engaged in trying to harmonize the philosophy of religion, which he had derived from a study of Plato, Aristotle and other eminent heathen writers, with the letter of the Pentateuch.

His school was sometimes called the Eclectic, because they chose what seemed to them good and reasonable in all, and abandoned and rejected the rest. This philosophy prevailed principally at the time of Christ in Alexandria and Egypt.

"The attentive reader," says Mosheim, (*Ibid* 26), "will easily conclude, from the short view which we have here given of the miserable state of the world at the birth of Christ, that mankind, in this period of darkness and corruption, stood highly in need of some divine teacher to convey to the mind true and certain principles of religion and wisdom, and to recall wandering mortals to the sublime paths of piety and virtue."

Suggestive Thought: After all, in comparing the condition, political in a large sense, and religious, of those times, how like our own they are. It shows us the need in our day for the divine mission of the Prophet Joseph Smith, and the re-proclamation of the Gospel of Jesus Christ to all the world.

Questions for Review.

1. What was the political condition of Rome about the time of the coming of Jesus?
2. How were the subsidiary nations ruled?
3. What was the leading trait of all Romans?
4. What were the advantages of Roman rule?
5. How did it affect the labors of the first ministers of the gospel?
6. Why is the period when Jesus came called the pacific age?
7. Give a three minute talk on the religion of the Empire at this time.
8. Under what single restriction was all religion free?
9. What was the difference between philosophy and religion?
10. What were the leading philosophies?
11. Name the difference between the Epicureans and the Academics.
12. Who was Plato and what were the main points in his philosophy?
13. Have we any Philos in this age?
14. How does Mosheim sum up the situation?

LESSON THIRTEEN.

SUBJECT: The Civil and Religious State of the Jewish Nation at the Birth of the Savior.

- I. Political condition of the Jews. Note 1.
- II. Religious state of the Jewish nation at the birth of Christ. Note 2.

Note 1.—When Christ came to earth the condition of the Jews was little better than that of other nations. Herod, who was a tributary to the Romans, was their governor, and he was surnamed the Great, for no other apparent reason than the greatness of his vices. His government was a yoke the most vexatious and oppressive one can imagine; and he drew upon himself not only the aversion of the general masses and those who were the victims of his cruel, suspicious and over-bearing temper, but also of those who were his lackeys and lived upon his bounty. He was extravagant, affected luxuriance which his miserable subjects could not sustain, and introduced Roman luxury accompanied with the worst vices of that licentious people.

When Herod died Palestine was divided between his three sons. One half of Judea was given to Archelaus, who followed his father's corrupt example; the remainder was given to Antipas and Philip. Archelaus was banished about ten years after Herod's death, and his kingdom was added to Syria, by the Emperor Augustus, much to the detriment of the Jews "whose heaviest calamities," Mosheim says, "arose from this change, and whose final destruction was its undoubted effect, in the appointment of Providence."

In some respects the Jews were governed by their own laws, and the Roman authority did not entirely suppress either their civil or religious privileges, but the avarice and cruelty of the Roman praetors and the frauds and extortions of the publicans, caused great ingratitude, many calamities and vexations, and great disgust with the Romans, whom the religion of the Jews obliged them to look upon as polluted and idolatrous. But the Romans were not the cause of all the trouble. According to Josephus, the leaders of the Jews and the chief priests, were profligate wretches who had purchased their places by bribes or by acts of iniquity, and who maintained their authority by the most abominable crimes. And as with the Priests so with the people; they also were prone to run headlong into all sorts of corruptions, robberies, seditions and iniquities.

Such, in brief, was the present political condition of the Jews when the Savior came to earth. The story of their deterioration and downfall is a long one, beginning with the death of Solomon in about 975 B. C., and being followed by the revolt of the ten tribes, the division of Israel into two kingdoms; their overthrow, and the captivity of the Jews; the conflict of Egypt and Syria over Palestine; the struggle for national independence under the Maccabees; (about 170 B. C.) and the final subjection of Judea to the Roman rule in 63 B. C.

And so, since the death of Moses, in B. C. 1451, to the last prophet Malachi, B. C. 397, Israel's spiritual guidance came through prophets who doubtless held the Melchizedek priesthood by special appointment of the Lord; but their temporal government was administered by Kings, at certain times, as in the days of David and Solomon, clothed in regal splendor and glory; but at last ending in dissipation, corruption, and crime, until the people were finally subjected to the Roman yoke. During all this time the religion established by Moses prevailed to a great extent, and at no time was the Aaronic Priesthood removed. They had their high priests and also their Sanhedrin, or national council, through which they could inflict punishment for minor offenses, but in case of capital punishment they were obliged to appeal to Rome.

There were undoubtedly many in all these later years of turmoil who looked for the prophets promised Redeemer, when judgment should come upon the wicked and to these the words of Malachi were sweet music: "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."

The time for his appearance was near at hand, but when he came they knew him not.

Note 2.—Now as to the religious state: there were two religions that flourished in Palestine at this time; the Jewish and the Samaritan. Each beheld the other with the utmost aversion.

The religion of the Jews was that of Moses as explained in the Old Testament though it is true that in the nearly fifteen centuries intervening it had lost much of its original nature. And there was much division upon points of highest consequence. All looked for a deliverer, but not such a one as God had promised—a meek and spiritual Savior,—but they expected a formidable and warlike prince, to break their chains and set them free from the Roman yoke. The Jews were clannish to the extreme and excluded all others from the hope of eternal life, and while they practiced the rites appointed by Moses, there had crept into their belief superstitious notions regarding the divine nature, invisible powers and magic, which may be

partly assigned to their Babylonian captivity, and partly to the effect of adopting the beliefs of Egyptians, Syrians and Arabians who abided in their neighborhood.

Both people and priests were divided in their religious views, and this resulted in a variety of sects, Galileans, Herodians, Nazarites, Scribes and Publicans, and in great religious differences of belief. The principal of these sects were the Pharisees, the Sadducees, and the Essenes. The first two are frequently mentioned in the sacred scriptures, but the doctrines of the last are mostly explained in Josephus, and in the writings of Philo, the Jewish philosopher, and other historical writers. These leaders of these sects were in constant controversy, although they were agreed on the fundamental principles of the Jewish religion, and the result was highly detrimental to the rude and illiterate multitude.

Mosheim says: "The multitude were accordingly sunk in the most deplorable ignorance of God and of divine things, and had no notion of any other way of rendering themselves acceptable to the Supreme Being, than by sacrifices, ablutions, and the other external ceremonies of the Mosaic law. Hence proceeded that laxity of manners, and that profligate wickedness, which prevailed among the Jews during Christ's ministry upon earth; and hence the Divine Savior compares that people to a flock of sheep which wandered without a shepherd, and their doctors to men who, though deprived of sight, yet pretended to show the way to others." (Book I: 2:12).

They treated with greater veneration the commandments and traditions of men than the sacred precepts and laws of God; added to this were the tenets of Oriental philosophy concerning the origin of the world and other fantastic errors. (Matt. 23: 13-30; 10: 6; 15: 24; John 9: 39).

Suggestive Thoughts: Here, then, in very brief form we have a summary of the general condition of religious belief among the Jews at the commencement of the Christian era. Of the need of something far above human power to dispel the visits of gloom and error surrounding the chosen people, there can be no dispute. The time had come when divine truth was to shine upon the world from the ministry and gospel of the Son of God.

Questions for Review.

1. What was the condition of the Jews politically at the coming of the Savior?
2. How was Palestine divided at the death of Herod?

3. How were the Jews governed?
4. How did the Roman governors maintain their authority?
5. Give a brief account of the deterioration and downfall of the Jews from the death of Solómon.
6. What priesthood and religion generally prevailed?
7. What did the Jews look forward to?
8. Repeat Malachi's prophecy.
9. What two religions flourished?
10. What was the nature of the ruler the Jews looked forward to?
11. What was the nature of their belief?
12. What errors did they hold?

LESSON FOURTEEN.

SUBJECT: The Mission of Jesus Christ.

- I. The coming of Christ foretold.
 1. In the Jewsh scriptures, Isaiah 9:2, 6, 7. Note 1.
 2. In the Nephite scriptures. 1 Nephi 10:4-10. Note 1.
- II. Birth and announcements thereof. Luke 2:8-39; Matt. 1:1-12; 3 Nephi 1:4-21.
- III. Infancy, childhood and youth. Luke 2:21-52; Matt. 2:13-23; Hosea 11:1; Jer. 31:15.
- IV. Baptism. (Matt. 3:13-117; Mark 1:9-15.) Temptation (Matt. 4:1-11); testimony of his divinity by John the Baptist, John 1:19-36. Note 2.)

Note 1—Not only was Jesus' birth foretold, but also his divine nature (Isaiah 53; 7: 14, 15) and his birth in Bethlehẽm, by a virgin of the tribe of Judah (Micah 5: 2). Likewise was his suffering and betrayal foretold (Zech. 11: 12, 13; 12; 10; 13; 6; Psalms 22: 10-13;) his death and resurrection (Num. 21: 9; John 3: 14, 15, 16; Psalms

22; 16.) See also 1 Nephi; 10:4-10; 11; 13-22; Helaman 13:6; 14; 4; Mosiah 3: 8.

Note 2—As a strong testimony of Christ's divinity Eusebius says: "At the time that Herod was king, who was the first foreigner that reigned over the Jewish people, the prophecy recorded by Moses received its fulfilment, viz: That a prince should not fail of Judah, nor a ruler from his loins, until he should come, for whom it is reserved, the expectation of nations." (Septuagint, compare Gen. 49: 10).

Suggestive Thought: No great event has ever occurred that the prophets have not foretold. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Questions for Review.

1. Name some of the prophecies foretelling the coming of the Savior.
2. How was His coming foretold in the Nephite scriptures?
3. Give a brief account of his birth.
4. Of his infancy, childhood and youth.
5. Tell of his baptism.
6. What was John's testimony of Jesus?
7. What prophecy of Moses received its fulfilment in the birth of Christ?

LESSON FIFTEEN.

SUBJECT: The Mission of Jesus Christ—(Continued).

- I. Opening of his ministry. John 2:12-25; John 3.
- II. Characteristics of his mission. Note 1-3.
 1. Reintroduction of the gospel. Note 1 and 3.
 2. Explanation of the plan of organization of the Church.

3. Revelation of God to man.
4. Atonement for the sins of mankind.

III. Establishment of his Church. Note 2; Matt. 10; Luke 10; Mark 16:9-20; John 21; Acts 1, 2; 3 Nephi 27.

Note 1.—Messiah's mission consisted of four distinct parts: 1. The re-introduction of the gospel, with all its powers and principles: 2. The revelation of the plan on which His church was to be organized: 3. The revelation of God to man: 4. The atonement for the sins of mankind. Under the first of these would be included His notable sayings on doctrine and ethics, and His labors and miracles for the benefit of mankind. They all pertained to the gospel, and illustrated its beneficent power. All the permanent principles and essential ordinances of the gospel were set forth, and put in force by Him. His own personal ministry, however, was to the House of Israel alone. He left to His Apostles the preaching of the gospel to the Gentiles. His labors in the way of organizing the church, consisted in calling and ordaining the Twelve and the Seventy. Luke 6: 12-19, 10: 1-6. The further details of the work of organization were necessarily left to those who were to carry the missionary labor into all the world. This work was set on foot soon after His ascension. See Acts, chapters 1 and 2.

After His ascension, Messiah continued His personal ministry to those portions of the House of Israel that did not live in Judea. A full account of His ministry to the Nephites is given in the Book of Mormon, 3 Nephi, chaps. 11-28. * * * The third part of His mission consisted in giving to men an unmistakable revelation of the personality of God. See Manual 1901-2, Lesson II. Also Improvement Era for August and September, 1902, article by Elder B. H. Roberts on "Christ, the Revelation of God to Man."

The other part of Messiah's mission—the atonement—was accomplished in his death on Calvary. The general benefits of this sacrifice are reaped by all the inhabitants of the earth, in the bringing about of the resurrection. Its specific benefits will be enjoyed by all who, in any age of the world, accept the Gospel and obey its laws.—M. I. A. Manual, 1902-3, Principles of the Gospel. Part 2.

Note 2—In order to propagate the Gospel, and teach, encourage, instruct, preserve, and finally perfect those who accept it, Messiah organized His Church. He bestowed upon its members certain great and precious spiritual gifts and graces, such as the power to speak in new tongues and interpret them, to receive revelation, etc. * * * The description of the Church organization in the New Testament is extremely imperfect, owing, no doubt, to the fragmentary character of the Christian annals. While the distinctions

between the respective offices in the Priesthood, and the definition of the duties of each officer are even less satisfactory; still there is enough written to enable us to get an outline of the wonderful organization. Messiah, during His personal ministry, organized a quorum of Twelve Apostles, to whom He gave very great powers and authority, even to be witnesses of Him among the people, to build up His Church by the proclamation of the Gospel, to heal the sick, open the eyes of the blind, raise the dead, and cast out devils. He likewise organized quorums of seventies, unto whom He gave similar powers to those bestowed upon the Apostles. After His resurrection Messiah was with His Apostles and disciples forty days, during which time He was teaching them all things concerning the Kingdom of God. Hence we have these men after His ascension organizing branches of the Church wherever they found people who received their testimony. In some instances they ordained Elders, to preside over these branches; and in other instances bishops were appointed.—Roberts' "Outlines of Ecclesiastical History," pp. 107-8

Note 3.—"It is not necessary here to enter into the detail of the life and actions of Jesus Christ. All Christians must be perfectly acquainted with them. They must know, that, during the space of three years, and amidst the deepest trials of affliction and distress, he instructed the Jewish nation in the will and councils of the Most High, and omitted nothing in the course of His ministry, that could contribute either to gain the multitude or to charm the wise. Every one knows, that His life was a continued scene of perfect sanctity, of the purest and most active virtue; not only without spot, but also beyond the reach of suspicion; and it is also well known, that by miracles of the most stupendous kind, and not more stupendous than salutary and beneficent, he displayed to the universe the truth of that religion which he brought with Him from above, and demonstrated in the most illustrious manner the reality of his divine commission." (Mosheim Book I; 3: 4.)

Suggestive Thoughts: Note how the characteristics of the mission of the Savior agree with the will and councils of God as made known to Adam.

Compare the vital points in Christ's religion as revealed in the meridian of time with the religion He revealed to the Prophet Joseph Smith.

Questions for Review.

1. Tell how Christ began his mission of Redemption.
2. Discuss the characteristics of his mission, naming its four parts.
3. Did the Savior establish a Church?
4. What gifts followed the believer?
5. What does Mosheim declare of the mission of Jesus?

LESSON SIXTEEN.

SUBJECT: The Atonement. Note 1.

I. Definition. Note 2.

II. Character.

1. Vicarious, Lev. 16:20-22; 4; Moses 1:6; 5:4, 17, 15; 6:53, 54.
2. Voluntary. John 10:17, 18; Matt. 26:53, 54; John 5:26-7; Luke 23:24.
3. Showing the love of God and Christ for mankind. 1 John 4:9; 3:16, 17; John 10:14, 17; 5:28, 29. Note 3.

III. Effect.

1. Redemption from the fall through the atonement of Christ is universal in its effect. Dan 11:2; John 5:26, 28, 29; Doc. and Cov. 76:16, 17; Acts 24:14, 15; Rev. 20:12, 13; Rom. 5:10, 11, 18; 1 Cor. 15:21, 22; Alma 11:41-44; 3 Nephi 27:13-15; Mormon 9:12, 13; 2 Nephi 2:4-10, 25, 26, 27; Mosia 15:18-27.
2. On condition of implicit obedience to the gospel, the atonement of Christ answers also for individual sins. Isaiah 53:5, 6; Matt. 16:16; Hebrews 5:9; Mosiah 3:11, 12; Alma 11:40, 41; Doc. and Cov. 19:16-19; Alma 34:7-17; 42:1-26; Doc. and Cov. 76:40-43.

Note 1—"However incomplete may be our comprehension of the scheme of redemption through Christ's vicarious sacrifice in all its parts, we can not reject it without becoming infidel; for it stands as the fundamental doctrine of all scripture, the very essence of the spirit of prophecy and revelation, the most prominent of all the declarations of God to man."—Talmage, Articles of Faith, p. 79; Art. 3-6.

Note 2—The meaning of the word atonement becomes plain when it is divided into syllables, "at-one-ment." It signifies the setting at one of those who have been estranged. In old authors the word, "onement," reconciliation, is actually used.

The word occurs only once in the New Testament, Rome 5: 11; in the revised version the word disappears altogether, and is replaced by "reconciliation." The word atonement occurs in the Old Testament some 50 times, (Ex. 30: 15; Leviticus 9: 7, etc.) and is used in the sense of removing sin and uncleanness, and so restoring communion between God and man. We may therefore readily see that, taken in connection with the death of Christ, the word implies that His death was sacrificial, and that its effect is to do away with that separation between God and man that was brought about by sin—the Fall.

While the word atonement is absent from the New Testament the thought runs throughout the sacred volume (John 1:29; Mark 14:24; 1 Peter 1:19, etc.) that Christ died for us; that He redeemed us and propitiated for our sins. His atonement did away with the barrier that sin had erected between man and God. It opened a way by which man may be brought back to God his father through penitence and obedience. The mind of man and that of the Father became at one through the reconciliation of Jesus Christ, the Son. How or why, the intellect of man, though constantly asking, has never been able to tell. Nor is it necessary, for there are many primary causes in physics and physiology that are not comprehended by man, and which he yet does not reject, because it would be foolish and detrimental to him to do so. Fire, light, air, electricity, the motion of the heart, movements of volition, and the origin of man are among these. Perhaps we can not comprehend all the phases of the atonement any more than we can these laws of nature; but it seems reasonable to every thinking student that it is a fact, beyond the possibility of a doubt. We believe there is sufficient testimony in the Jewish scriptures, in the Book of Mormon, in the revelations of the Prophet Joseph Smith, and in the testimony of the Saints whose spirits bear record of the atonement, for the foundation of our glorious hope of eternal life through the atoning blood of our Lord and Savior Jesus Christ.

Note 3—"In some mysterious, incomprehensible way, Jesus assumed the responsibility which naturally would have devolved upon Adam; but which could only be accomplished through the mediation of Himself; and by taking upon Himself their sorrows, assuming their responsibilities, and bearing their transgressions or sins. In a manner to us incomprehensible and inexplicable, He bore the weight of the sins of the whole world, not only of Adam, but of his posterity; and in doing that, opened the kingdom of heaven, not only to all believers and all who obeyed the law of God, but to more than one half of the human family who die before they come to years of maturity, as well as to the heathen, who, having died without law, will through His mediation be resurrected without law, and be judged without law, and thus participate, according to their

capacity, works, and worth, in the blessings of His atonement.”—John Taylor, **Mediation and Atonement**, pp. 148-9.

Suggestive Thought—Obedience to the gospel insures salvation through the atonement of Jesus Christ

Questions for Review.

1. What is the significance of the atonement?
2. Define atonement.
3. Discuss its character.
4. How does the atonement show the love of God and his Son for mankind?
5. Show that the atonement is universal in its effect.
6. On what conditions does the atonement answer for individual sins?
7. Discuss how and why the mind of man and that of the Father became at one through the reconciliation of Jesus Christ the Son.
8. What proofs show this to be true?
9. What is President John Taylor's view?
10. What is our duty in order to enjoy the benefits of the atoning blood of our Lord and Savior, Jesus Christ?

LESSON SEVENTEEN.

SUBJECT: Provision for Perpetuating the Gospel Among Men.

- I. Officers chosen and commissioned by divine appointment.
 1. Apostles. Matt. 10; 28:19; John 15:16; Acts 1:4-8.
 2. Seventies. Luke 10. Compare with Matt. 10 Mark 16:15-18; Acts 13:1-3.
 3. Other officers. Acts 5:1-6; Acts 14:23; Heb. 5:15; 1 Cor. 12:28-30.
- II. Officers chosen and the Church established on the western continent.
 1. Other sheep. John 10:16; 3 Nephi 15:18, 21; 3 Nephi 11. Also the whole Book 3 Nephi.
 2. Results. 4 Nephi 1:1-14.
- III. Vacancy filled by the selection of Matthias. Acts 1:21-26.
- IV. The Holy Ghost given and the gospel preached with power. Acts 2; 1 Cor. 12; Note 1. (See Col. 1:23 for statement of Paul 31 years later.)

Note 1.—"There were undoubted marks of a celestial power perpetually attending the ministry of the Apostles. Their very language possessed an incredible energy, an amazing power of sending light into the understanding and conviction into the heart. To this were added the commanding influence of stupendous miracles, the foretelling of future events, the power of discerning the secret thoughts and intentions of the heart, a magnanimity superior to all difficulties, a contempt of riches and honors, a serene tranquility in the face of death, and an invincible patience under torments still more dreadful than death itself, and all this accompanied with lives free from stain, and adorned with the constant practice of sublime virtue. Thus were the messengers of Christ, the heralds of His spiritual and immortal kingdom, furnished for their glorious work, as the unanimous voice of ancient history so loudly testifies. The event sufficiently declares this; for, without these remarkable and extraordinary circumstances no rational account can be given of the rapid propagation of the gospel throughout the world.

"What indeed contributed still farther to this glorious event, was the power vested in the apostles of transmitting to their disciples these miraculous gifts; for many of the first Christians were no sooner baptized according to Christ's appointment, and dedicated to the service of God by solemn prayer and the imposition of hands, than they spoke languages which they had never known or learned before, foretold future events, healed the sick by pronouncing the name of Jesus, restored the dead to life, and performed many things above the reach of human power. And it is no wonder if men, who had the power of communicating to others these marvelous gifts, appeared great and respectable, wherever they exercised their glorious ministry.

"Such then were the true causes of that amazing rapidity with which the Christian religion [the gospel] spread itself upon the earth."—Mosheim, Book 1, 5: 8-10.

Suggestive Thought: The Church, with its officers and organization is the great means for the perpetuation of the gospel among men. There is, then, great need for the Saints to support the Church in its important mission. Support may be given in many practical ways, and partakes of the temporal as well as the spiritual.

Questions for Review.

1. Show that the Lord chose officers to officiate in an organization to perpetuate the gospel upon earth.
2. Name some of these officers.
3. Discuss the establishment of the Church of Jesus Christ on the western continent.
4. What is the significance of John 10:16?
5. What resulted on the western continent?
6. What significance is attached to the action of the apostles in filling a vacancy?
7. How did the gospel spread under the apostles?
8. What did Paul say of the remarkable success and power attending the ministry of the apostles?
9. What does Mosheim say were the causes of the amazing rapidity with which the gospel spread?
10. Study carefully his statement of the character of the apostles and the nature of their work.

LESSON EIGHTEEN.

SUBJECT: Ministry of the Apostles. Note 1.

- I. Persecution of the early Saints by the Jews. Acts 5:18; 5:33; 6:8-15; 7:54-60; 8:1; 12:1, 2, 3-10; 2 Cor. 4:8, 9; Note 2.
- II. The conversion of Paul. Acts 9:1-32; 26.
- III. The gospel sent to the gentiles. Act 13.

Note 1—The gospel was now preached in Jerusalem and thereabouts, and in the western continent, and the churches of Christ were established more fully by the Apostles. We have seen that many believed, and that the gospel, as Paul says, was preached to the then known world. The signs followed the believers, and many miracles were performed. It was now that opposition began, which had been foretold (Matt. 10:16-40,) by the Savior, (Mark 13: 9; John 16: 23; Luke, 6: 22-2; John 15: 18-22), persecution that was not to end until the gospel was again taken from the earth, and men once more left in the darkness of their own ways.

Note 2—"The Priests and rulers of the Jews, not only loaded with injuries and reproaches the Apostles of Jesus, and their disciples; but condemned as many of them as they could to death, and executed in the most irregular and barbarous manner their sanguinary decrees." * * * "This odious malignity of the Jewish doctors, against the heralds of the gospel, undoubtedly originated in a secret apprehension that the progress of Christianity would destroy the credit of Judaism, and lead to the abolition of their pompous ceremonies."

"The Jews who lived out of Palestine, in the Roman provinces, did not yield to those of Jerusalem in point of cruelty to the innocent disciples of Christ." * * * "The rage of the Jews against the Christians was conveyed from father to son, from age to age; so that the Church of Christ had, in no period, more bitter and desperate enemies than the very people to whom the immortal Savior was more especially sent."—Mosheim Book 1, 5: 1, 2.

Suggestive Thought: The Savior foresaw that there would be a falling away from his teachings, knowing that in the last days it would be necessary for him to reappear and reveal anew his glorious gospel, and usher in the dispensation of the fulness of times. The Jews to whom he came were the first to reject him and the first to begin the persecutions that were to end only with the transgression of the laws, the changing of the ordinances, and the breaking of the everlasting covenant. (Isaiah 24:4-6.)

LESSON NINETEEN.

SUBJECT: The Apostasy.

I. Foretold.

1. By the prophets of the old testament. Isaiah 24; (referring specially to the latter days) Jeremiah 2:13; 16: 19-21; Amos 8:11, 12; Daniel 7:21-25; Isaiah 29:9-14; 60:2.
2. By Christ and the apostles. Matt. 24:10-13; Note 1; 2 Thess. 2:1-12; Acts 20:27-30; 1 Tim. 4:1-3; 2 Tim. 4:1-4; 2 Peter 2:1-3; Jude 17, 18; Rev. 13:4, 6-9; Rev. 14:6, 7. Note 2.
3. By the Book of Mormon. Alma 45:10-12; 2 Nephi 12:19-23; 1 Nephi 13, 14, 15; 2 Nephi 26:19-22; 27:1; 28:3-6; 29:3.

- II. Already apparent in the days of the Apostles. Gal. 1:6-9; 2 Thess 2:7, 8; 2 Tim. 1:13-15; Rev. 2:4, 5; 4 Nephi 1:24-29 and the whole chapter; Mormon 8:6-10; Note 3.

Note 1—Christ's Prediction of the Apostasy.—The forceful prophecy, couched in terms of vivid description, uttered by our Lord in response to inquiries by His disciples, has been the subject of diverse opinion and varied comment, particularly as regards the time to which the prediction refers. As recorded in the twenty-fourth chapter of Matthew, a significant sign of the progress of events to precede the second coming of Christ was stated as follows: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (verse 14). It is claimed by many that the "end" referred to in the passage quoted is not necessarily the close of the final dispensation, not what is commonly spoken of as the end of the world, but the closing up of the gospel dispensation then current; and in support of this interpretation it is urged that following the utterance quoted Christ proceeded to predict the calamities then awaiting Jerusalem. That during the period covered by the earthly ministry of the Apostles, the gospel was preached in all the civilized nations of the eastern hemisphere is evident alike from scripture and from the uncanonical writings of repute relating to that period. Paul speaks of the gospel as having been carried in his day to all the world, and as having been preached to every creature under heaven (see Colos. 1:6, 23; compare Romans 10: 18.)

In Joseph Smith's version of the twenty-fourth chapter of Matthew the paragraph relating to the preaching of the gospel in all

the world as one of the signs specified by Jesus Christ, is transposed so as to apply more directly to the modern or last dispensation. (See **Pearl of Great Price**, Writings of Joseph Smith, 1). The scripture under consideration has direct application to the conditions characteristic of present times—the period now current and immediately precedent to the second advent of the Christ. This fact, however, does not necessarily nullify its application to the earlier period as well. History repeats itself in many instances in this, “the dispensation of the fulness of times;” indeed, the very name is expressive of a summarizing or gathering together of things past, and this involves recurrence of earlier conditions and re-enactment of laws. The prediction of world-wide evangelization is not the only instance of a general prophecy having more than a single limited horizon of fulfilment. In the apostolic period the gospel, was carried to all nations known to the Lord’s ministers; a similar work is in progress today, on a scale greatly exceeding that of the past, for the world, as measured by human occupancy, is vastly greater than of old.—Talmage, **The Great Apostasy**. Note 4. page 36.

Note 2—Scriptures Relating to the Apostasy. That the application of the scriptures cited in the text in proof of the predicted apostasy is not peculiar to the Church of Jesus Christ of Latter-day Saints, is shown by the fact that these predictions are similarly interpreted by theologians of other churches. Thus, in his **Bible Commentary**, Dr. Adam Clarke annotates Paul’s admonition to Timothy as below. First note the passage: “Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy,” etc. Dr. Clarke says:

“**In the Latter Times:** This does not necessarily imply the last ages of the world; but any times consequent (subsequent) to those in which the church then lived.”

“**Depart From the Faith.** They will apostatize from the faith, i. e., from Christianity as a system of salvation. A man may hold all the truths of Christianity, and yet render them of none effect, by holding other doctrines, which counteract their influence; or he may apostatize by denying some essential doctrine, though he bring in nothing heterodox.”

“**Speaking Lies in Hypocrisy:** Persons pretending not only to divine inspiration, but also to extraordinary degrees of holiness, self-denial, mortification, etc., in order to credit the lies and false doctrines which they taught. Multitudes of lies were framed concerning miracles wrought by the relics of departed saints as they were termed.”—Talmage, **The Great Apostasy**, Note 5, p. 37.

Note 3—“The Christian Church was scarcely formed, when, in different places, there started by certain pretended reformers, who, not satisfied by the simplicity of that religion which was taught by the Apostles, meditated changes of doctrine and worship, and set up a new religion, drawn from their own licentious imaginations. This we learn from the writings of the Apostles, and particularly from the epistles of St. Paul, where we find that some were inclined to force the doctrines of Christianity into a conformity with

the philosophical systems they had adopted, while others were as studious to blend with these doctrines the opinions, customs, and traditions of the Jews. Several of these are mentioned by the Apostles, such as Hymenaeus, Alexander, Philetus, Hermogenes, Demas, and Diotrephes; though the four last are rather to be considered as apostates from the truth, than as corrupters of it." (2 Tim. 2: 15-18). Mosheim, Book 1, Chap. 5: 1.

Suggestive Thoughts: Simplicity of faith, and a strict adherence to the simple principles of the gospel is the safe plan. The philosophies of men are useful only as they aid the servants of God to approach men with the pure and simple doctrines of Jesus Christ.

Questions for Review.

1. Show how the apostasy from the primitive faith was foretold by the ancient prophets.
2. Discuss the meaning of the Savior's prediction, Matt. 24:14.
3. What position is taken in the Book of Mormon relative to the apostasy?
4. Show that the apostasy was already apparent in the days of the apostles.
5. What does Mosheim say of the pretended reformers and their effect on the gospel?
6. Of the philosophers or those who sought to force the principles of the gospel to conform to tradition?
7. What is the safe way?

LESSON TWENTY.

SUBJECT: The Apostasy — (Continued).

1. Roman or Pagan persecution of the Church.
 1. Its true cause. Note 1.
 2. Its nature. Note 2.
 3. Its effect. Note 3.

Note 1—"The true cause of the persecution was this: Satan knew there was no power of salvation in the idolatrous worship of the heathen, and hence let them live on in peace, [the Christian religion alone was selected to bear the wrath and feel the vengeful power of Rome, for as we have seen all other sects were free to worship as their members pleased] but when Jesus of Nazareth and his followers came, in the authority of God, preaching the gospel, he recognized in that the principles and power against which he had rebelled in heaven, and stirred up the hearts of men to rebellion against the truth to overthrow it."—Roberts' **Outlines of Ecc. History**, p. 125.

The assigned and very ridiculous chief causes, however, were: immorality, atheism, traitors to the emperor, abhorrence and contempt by the Christians for the religions of the empire. The last only was true, to the honor of the Christians be it said, remarks Mosheim.

Note 2—The first emperor to enact laws against the Christians was Nero. He was followed by Domitian, Marcus Antoninus the philosopher, Severus and the other emperors who indulged the prejudices they had imbibed against the disciples of Jesus. All the edicts, however, of these various rulers were not equally unjust, nor framed with the same views nor for the same reasons, says Mosheim: (Book 1, 5: 13.)

"It would have been surprising, if under such a monster of cruelty as Nero, the Christians had enjoyed the sweets of tranquility and freedom. This, indeed, was far from being the case; for the perfidious tyrant accused them of having set fire to the city of Rome, that horrid crime which he himself had committed with a barbarous pleasure. In avenging this crime upon the innocent Christians, he ordered matters so, that the punishment should bear some resemblance to the offence. He therefore wrapped up some of them in combustible garments, and ordered fire to be set to them when the darkness came on, that thus, like torches, they might dispel the obscurity of the night, while others were fastened to crosses, or torn to pieces by wild beasts, or put to death in some such dreadful

manner. This horrid persecution was set on foot in the month of November, in the 64th year of Christ; and in it, according to some ancient accounts, St. Paul and St. Peter suffered martyrdom, though the latter assertion is contested by many. * * The death of Nero who perished miserably in the year 68, put an end to the calamities of this first persecution, under which, during the space of four years, the Christians suffered every sort of torment and affliction, which the ingenious cruelty of their enemies could invent. * * * Though, immediately after the death of Nero, the rage of this first persecution against the Christians ceased, yet the flame broke out anew in the year 93 or 94, under Domitian, a prince little inferior to Nero in wickedness."—Moshiem, Book 1, 5:13, 15. It was under this persecution that the Apostle John was banished to Patmos.

Trajan did away with some of the most wicked laws that Nero and Domitian had made against the Christians. In the reign of Trajan, the younger Pliny, who was ruling over one of the provinces, inquired of the emperor how he should proceed in the cases of those who were accused of being Christians. This reply was sent to him: "You have done perfectly right, my dear Pliny, in the inquiry which you have made concerning Christians. For truly no one general rule can be laid down which will apply to all cases. These people must not be sought after. If they are brought before you and convicted, let them be capitally punished, yet with this restriction, that if anyone renounce Christianity, and evidence his sincerity by supplicating our gods, however suspected he may be for the past, he shall obtain pardon for the future, on his repentance. But anonymous libels ought in no case to be attended to; for the precedent would be of the worst sort, and perfectly incongruous to the maxims of my government." It will be observed here, that an opportunity of escape was given to those who would renounce Christianity and show a willingness to worship as pagans. Under Marcus Aurelius (161-180 A. D.) the Christians suffered added cruelties, the most severe persecution being in France. It was at this time that Polycarp, bishop of Smyrna, and Justin Martyr, the Great Saint and philosopher, met the martyr's fate.

Under Decius (249-251 A. D.) a severe persecution was instituted, and designated as the seventh. Others of smaller moment occurred until the final one or the tenth (284-305 A. D.) by Diocletian who, at first was very tolerant, at length turned against the Church with the object in view to completely suppress the Christian religion. He ordered the destruction of all Christian books, decreeing the death penalty upon all who had such works in their possession. Several edicts, one worse than the preceding, were directed against Christians, who for ten years were the victims of the most cruel spoliation, torture and death.

Of the severity of the persecution endured by the Egyptians who struggled for the faith at Tyre, Eusebius says: (*Eccl. Hist*, Book 8, Chapter 8.)

"Thousands, both men, and women and children, despising the present life for the sake of our Savior's doctrine, submitted to death in various shapes, some, after being tortured with scourgings and the rack, and the most dreadful scourgings, and other innumerable agonies which one might shudder to hear, were finally committed to the flames; and some plunged and drowned in the sea, others voluntarily offered their own heads to their executioners, others dying in the midst of their torments, some wasted away by famine, and others again fixed to the cross. Some, indeed, were executed as malefactors usually were; others, more cruelly, were nailed with the head downwards, and kept alive until they were destroyed by starving on the cross itself."

Note 3.—These persecutions begun in A. D. 64 by Nero, continued off and on with more or less severity, with short intervals of peace, until the close of the reign of Diocletian A. D. 305. It thus appears that for about two centuries and a half the Church was the object of heathen or Pagan oppression, which ended in almost complete extermination. Under Decius the effect of the persecution is thus stated by Cyprian: "Vast numbers lapsed into idolatry immediately. Even before men were accused as Christians, many ran to the forum and sacrificed to the gods as they were ordered; and the crowds of apostates were so great that the magistrates wished to delay numbers of them till the next day, but they were importuned by the wretched suppliants to be allowed to prove themselves heathens that very night."

The results of the Diocletian persecution and the others going before is stated by Schlager to be: "Many through dread of undergoing torture had made away with their own lives, and many apostatized from the faith; and what remained of the Christian community consisted of weak, poor, and timorous persons."

"So general was the Diocletian persecution, and so destructive its effect, that at its cessation the Christian Church was thought to be forever extinct. Monuments were raised to commemorate the emperor's zeal as a persecutor, notably two pillars erected in Spain. On one of them is an inscription extolling the mighty Diocletian for having extinguished the name of Christians who brought the Republic to ruin. A second pillar commemorates the reign of Diocletian, and honors the emperor for having everywhere abolished the superstition of Christ; for having extended the worship of the gods. A medal struck in honor of Diocletian bears the inscription, The name of Christian being extinguished. To the fallacy of these assumptions subsequent events testify."—Talmage, *The Great Apostasy*, p. 74:20.

Suggestive Thoughts: The Pagan persecution of the Church was based on the fear of the Romans that the Christians were untrue to the empire, and also on the fact that they held in contempt its Pagan religions. For two centuries and a half persecutions of the severest kind interspersed with brief periods of comparative peace, were directed against the Christians. At length it became so severe that under Diocletian it was thought that Christianity was forever extinct. It will be observed that the Church survived, but with perverted laws and ordinances.

Questions for Review.

1. Who was the first Roman emperor to enact severe laws against the Christians?
 2. State some of the methods adopted to persecute them.
 3. What was the next persecution?
 4. Tell of Trajan's reign.
 5. What occurred under the seventh persecution?
 6. Give a brief epitome of the persecutions, and tell how they ended and where.
 7. What was the effect?
 8. What honors were bestowed upon Diocletian for having, as was supposed, extinguished Christianity?
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LESSON TWENTY-ONE.

SUBJECT: The Apostasy — (Continued).

- I. Christianity adopted by Constantine, mixed with Paganism and made popular. Notes 1 and 2.
- II. The effect of peace, prosperity, and philosophy on Christianity. Notes 3, 4, and 5.

Note 1.—The Diocletian oppression [284-305 A. D. spoken of as the tenth or last] was the last of the great persecutions brought by pagan Rome against Christianity as a whole. A stupendous change.

amounting to a revolution, now appears in the affairs of the Church. Constantine, known in history as Constantine the Great, became emperor of Rome A. D. 306, and reigned 31 years. Early in his reign he espoused the hitherto unpopular cause of the Christians, and took the Church under official protection? A legend gained currency that the emperor's conversion was due to a supernatural manifestation, whereby he saw a luminous cross appear in the heavens with the inscription, "By this sign, conquer." The genuineness of this alleged manifestation is doubtful, and the evidence of history is against it. The incident is here mentioned to show the means devised to make Christianity popular at the time.

It is held by many judicious historians that Constantine's so-called conversion was rather a matter of policy than sincere acceptance of the truth of Christianity. The emperor himself remained a catechumen, that is, an unbaptized believer, until shortly before his death, when he became a member by baptism. But whatever his motives may have been, he made Christianity the religion of state, issuing an official decree to this effect in A. D. 313: "He made the cross the royal standard; and the Roman legions now for the first time marched beneath the emblem of Christianity." (Myers.)

Immediately following the change there was a great competition for church preferment. The office of a bishop came to be more highly esteemed than the rank of a general. The emperor himself was the real head of the Church. It became unpopular and decidedly disadvantageous in a material sense to be known as a non-Christian. Pagan temples were transformed into churches, and heathen idols were demolished. We read that twelve thousand men and a proportionate number of women and children were baptized into the Church at Rome alone within a single year. Constantine removed the capital of the empire from Rome to Byzantium, which city he re-named after himself, Constantinople. This, the present capital of Turkey, became headquarters of the state Church.

How empty and vain appears the Diocletian boast that Christianity was forever extinguished! Yet how different was the Church under the patronage of Constantine from the Church as established by Christ and as built up by His apostles! The Church had already become apostate as judged by the standard of its original constitution.—Talmage, *The Great Apostasy*, p 74:21.

Note 2.—"About the same time, Constantine the Great, who had hitherto manifested no religious principles of any kind, embraced Christianity, in consequence, as it is said, of a miraculous cross, which appeared to him in the air, as he was marching toward Rome to attack Maxentius. But that this extraordinary event was the reason of his conversion, is a matter that has never yet been placed in such a light, as to dispel all doubts and difficulties. For the first edict of Constantine in favor of the Christians, and many other circumstances that might be here alleged, show, indeed, that he was well-disposed to them and to their worship, but are no proof that he looked upon Christianity as the only true religion; which, however, would have been the natural effect of a miraculous conversion. It appears evident, on the contrary, that this emperor considered the other religions, and particularly that which was handed down from

the ancient Romans, as also true and useful to mankind; and declared it to be his intention and desire, that they should all be exercised and professed in the empire, leaving to each individual the liberty of adhering to that which he thought the best. It is true that he did not always remain in this state of indifference. In process of time, he acquired more extensive views of the excellence and importance of the Christian religion, and gradually arrived at an entire persuasion of its bearing alone the sacred marks of celestial truth and a divine origin. He was convinced of the falsehood and impiety of all other religious institutions; and, acting in consequence of this conviction, he exhorted earnestly all his subjects to embrace the gospel, and at length employed all the force of his authority in the abolition of the ancient superstition. It is not, indeed, easy, nor perhaps is it possible, to fix precisely the time when the religious sentiments of Constantine were so far changed, as to render all religions, but that of Christ, the objects of his aversion. All that we know, with certainty, concerning this matter is, that this change was first published to the world by the laws and edicts which he issued in the year 324, when, after the defeat and death of Licinius, he reigned as the sole lord of the Roman empire. His designs, however, with respect to the abolition of the ancient religion of the Romans, and the toleration of no other form of worship than the Christian, were only made known toward the latter end of his life, by his edicts for destroying the heathen temples, and prohibiting sacrifices.

“The sincerity of Constantine’s zeal for Christianity can scarcely be doubted, unless it be maintained that the outward actions of men are, in no degree, a proof of their inward sentiments. It must, indeed, be confessed that the life and actions of this prince were not such as the Christian religion demands from those who profess to believe its sublime doctrines. It is also certain, that, from his conversion to the last period of his life, he continued in the state of a catechumen, and was not received by baptism into the number of the faithful, until a few days before his death, when the sacred rite was administered to him at Nicomedia, by Eusebius, bishop of that place. But these circumstances are not sufficient to prove that he doubted the divinity of the Christian religion, or that his profession of the gospel was an act of mere dissimulation; for it was a custom with many in this century, to put off their baptism to the last hour, that thus, immediately after receiving by this rite the remission of their sins, they might ascend pure and spotless to the mansions of life and immortality. Nor are the crimes of Constantine any proof of the insincerity of his profession, since nothing is more evident, though it be strange and unaccountable, than that many who believe, in the firmest manner, the truth and divinity of the gospel, violate its laws by repeated transgressions, and live in contradiction to their own inward principles. Another question of a different nature might be proposed here, viz. Whether motives of a worldly kind did not contribute, in a certain measure, to give Christianity, in the esteem of Constantine, a preference to all other religious systems? It is indeed probable, that this prince perceived the admirable tendency of the Christian doctrine and precepts to promote the stability of government, by preserving the citizens in their obedience to the reigning powers, and in the practice of those virtues which render a

state happy; and he must naturally have observed, how defective the Roman superstition was in this important point."—Mosheim, *Eccl. Hist.*, Book 2, Chapter 1:7.

Mosheim says further about the miraculous cross and the doubts and difficulties that arise in the mind about it: "We consider this famous cross as a vision represented to the emperor in a dream, with the remarkable inscription, *Hac vince, i. e.*, In this conquer; and this opinion is maintained by authors of considerable weight."—*Ibid* 9.

Note 3.—Operating with persecution, and more potent in bringing about the destruction of pure Christianity, was another agency, *viz.*, peace and the patronage of the Roman emperors. This agency commenced its work during the intervals of peace between the outbursts of persecution, and finished it after Christianity became the state religion. Even in the first century, the apostasy produced by ease and luxury was acknowledged by Christian writers, and this acknowledgment became more and more open as the centuries advanced. A few quotations from the works of these devout Christians will suffice to show how widespread the influence of patronage and ease had become, and how destructive of the true spirit of Christianity. Says Origen, writing of the first and second centuries: "Several come to church only on solemn festivals; and then not so much for instruction as diversion. Some go out again as soon as they have heard the lecture, without conferring or asking the pastors questions. Others stay not till the lecture is ended; and others hear not so much as a single word, but entertain themselves in a corner of the church."

Cyprian says of the middle of the third century:

"Each had been bent on improving his own patrimony, and had forgotten what believers had done under the Apostles, and what they ought always to do. They were brooding over the arts of amassing wealth; the pastors and the deacons each forgot their duty; works of mercy were neglected, and discipline was at the lowest ebb; luxury and effeminacy prevailed; meretricious arts in dress were cultivated; fraud and deception practiced among brethren. Christians would unite themselves in matrimony with unbelievers; could swear not only without reverence but even without veracity. With haughty asperity they despised their ecclesiastical superiors; they railed against one another with outrageous acrimony, and conducted quarrels with determined malice. Even many bishops, who ought to be guides and patterns to the rest, neglected the peculiar duties of their stations, and gave themselves up to secular pursuits. They deserted their places of residence and their flocks; they traveled through distant provinces in quest of pleasure and gain; gave no assistance to the needy brethren; but were insatiable in their thirst of money. They possessed estates by fraud and multiplied usury. What have we not deserved to suffer for such conduct? Even the divine word

hath foretold us what we might expect: 'If his children forsake my law and walk not in my judgments, I will visit their offenses with the rod and their sins with scourges.' These things had been denounced and foretold, but in vain. Our sins had brought our affairs to that pass that because we had despised the Lord's directions, we were obliged to undergo a correction of our multiplied evils and a trial of our faith by severe remedies."

The church historian Milner, who acknowledges his intention to relate only the favorable side of the experience of the Church, writes of this period with special reference to Cyprian, named above:

"A star of the first magnitude! when we consider the times in which he lived. Let us recreate ourselves with the contemplation of it. We are fatigued with hunting for Christian goodness, and we have discovered but little, and that little with much difficulty. We shall find Cyprian to be a character who partook indeed of a declension which we have noticed and lamented, but who was still far superior, I apprehend, in real simplicity and piety, to the Christians of the East."

Such an admission from a man who wrote his history for the purpose of counteracting the influence of Mosheim's great work, *Christian Institutes*, is most valuable in sustaining our contention that the apostasy has taken place.

Eusebius says, referring to the period just preceding the Diocletian persecution:

"But when, by reason of excessive liberty, we sunk into negligence and sloth, one envying and reviling another in different ways, and we were almost as it were upon the point of taking up arms against each other with words as with darts and spears, prelates inveighing against prelates, and people rising up against people, and hypocrisy and dissimulation had arisen to the greatest height of malignity, then the divine judgment, which usually proceeds with a lenient hand, whilst the multitudes were yet crowding into the church, with gentle and mild visitation began to afflict the episcopacy; the persecution having begun with those brethren in the army. But, as if destitute of all sensibility, we were not prompt in measures to appease and propitiate the Deity; some indeed, like atheists, regarding our situation as unheeded and unobserved by a Providence, we added one wickedness and misery to another. But some that appeared to be our pastors, deserting the law of piety, were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalships, hostility and hatred to each other, only anxious to assert the government as a kind of sovereignty for themselves."

These rivalries occurred when there was neither worldly honor nor reward in ecclesiastical positions. We are not surprised, therefore, to find that they increased very materially when the Church was taken under Roman patronage and protection. The friendship of the Emperor Constantine was fatal to pure Christianity. Under

his patronage heathen elements were introduced into the Church in such profusion as to destroy its original character and make it but little better than paganism.—**M. I. A. Manual**, 1899-1900, p. 10.

Note 4.—"The fundamental principles of the Christian doctrine were preserved hitherto incorrupt and entire in most churches, though it must be confessed, that they were often explained and defended in a manner that discovered the greatest ignorance, and an utter confusion of ideas. * * *

"Nor did the evil end here; for those vain fictions, which attachment to the Platonic philosophy, and to popular opinions, had engaged the greatest part of the Christian doctors to adopt, before the time of Constantine, were now confirmed, enlarged and embellished, in various ways. Hence arose that extravagant veneration for departed saints, and those absurd notions of a certain fire destined to purify separate souls, that now prevailed, and of which the public marks were everywhere to be seen. Hence also the celibacy of priests, the worship of images and relics, which, in process of time, almost utterly destroyed the Christian religion, or at least eclipsed its lustre, and corrupted its very essence in the most deplorable manner.

"An enormous train of different superstitions were gradually substituted for true religion and genuine piety. This odious revolution proceeded from a variety of causes. A ridiculous precipitation in receiving new opinions, a preposterous desire of imitating the Pagan rites, and of blending them with Christian worship, and that idle propensity, which the generality of mankind have toward a gaudy and ostentatious religion, all contributed to establish the reign of superstition upon the ruins of Christianity. Accordingly, frequent pilgrimages were undertaken to Palestine, and to the tombs of the martyrs, as if there alone the sacred principles of virtue and the certain hope of salvation, were to be acquired. The reins being once let loose to superstition, which knows no bounds, absurd notions and idle ceremonies multiplied almost every day. Quantities of dust and earth brought from Palestine, and other places remarkable for their supposed sanctity, were handed about as the most powerful remedies against the violence of wicked spirits, and were sold and bought everywhere at enormous prices. The public processions and supplications, by which the Pagans endeavored to appease their gods, were now adopted into the Christian worship, and celebrated in many places with great pomp and magnificence. The virtues which had formerly been ascribed to the heathen temples, to their lustrations, to the statues of their gods and heroes, were now attributed to Christian churches, to water consecrated by certain forms of prayer, and to the images of holy men. And the same privileges, that the former enjoyed under the darkness of Paganism, were conferred upon the latter under the light of the Gospel, or, rather, under that cloud of superstition which was obscuring its glory. It is true, that, as yet, images were not very common; nor were there any statues at all. But it is, at the same time, as undoubtedly certain, as it is extravagant and monstrous, that the worship of the martyrs was modelled, by degrees, according to the religious services that were paid to the gods before the coming of Christ.

"From these facts, which are but small specimens of the state of Christianity at this time, the discerning reader will easily perceive what detriment the church received from the peace and prosperity procured by Constantine, and from the imprudent methods employed to allure the different nations to embrace the Gospel. The brevity we have proposed to observe in this history, prevents our entering into an ample detail of the dismal effects that arose from the progress and the baneful influence of superstition, which had now become universal.

"This, indeed, among other unhappy effects, opened a wide door to the endless frauds of those odious impostors, who were so far destitute of all principle, as to enrich themselves by the ignorance and errors of the people." Mosheim, *Eccl. Hist.* Book 2, part 2, 3:1, 2, 3.

Note 5.—"An incredible number of proselytes joined these chimerical sectaries, who maintained that communion with God was to be sought by mortifying the senses, by withdrawing the mind from all external objects, by macerating the body with hunger and labour, and by a holy sort of insolence which confirmed all the activity of the soul to a lazy contemplation of things spiritual and eternal.

"The progress of this sect appears evidently from the prodigious number of solitary monks and sequestered virgins, which, upon the return of tranquility to the church, had overrun the whole Christian world with an amazing rapidity. Many of this order of men had, for a long time, been known among the Christians, and had led silent and solitary lives in the deserts of Egypt; but Antony was the first who formed them into a regular body, engaged them to live in society with each other, and prescribed rules to them for the direction of their conduct. These regulations, which Antony brought forward in Egypt, in 305, were, in the year following, introduced into Palestine and Syria, by his disciple Hilarion. Almost about the same time Aones and Eugenius, with their companions, Gaddanas and Azyzua, instituted the monastic order in Mesopotamia and the adjacent countries, and their example was followed with such rapid success, that, in a short time, the east was filled with a lazy set of mortals, who, abandoning all human connexions, advantages, pleasures, and concerns, wore out a languishing and miserable life, amidst the hardships of want and various kinds of suffering, in order to arrive at a more close and rapturous communion with God and angels. The Christian church would never have been disgraced by this cruel and insocial enthusiasm, nor would any have been subjected to those keen torments of mind and body to which it gave rise, had not many Christians been unwarily caught by the specious appearance and the pompous sound of that maxim of the ancient philosophy, that, in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body, even here below, and that the body was to be macerated and mortified for this purpose."—Mosheim *Eccl. Hist.* Book 2, Part 2, 3:11, 12.

Suggestive Thought: Peace, prosperity, and false philosophies proved to be more dangerous to the Church than persecution. There were few, if any, of the gifts in the Church after Constantine adopted it, mixed its doctrine with Paganism and made it popular. These are facts worthy of remembrance by the Church today.

Questions for Review.

1. What was the immediate result of the adoption of Christianity by the Roman emperor, Constantine?
 2. What do you think of the story of his vision of the Cross?
 3. What were Constantine's motives in the adoption of Christianity?
 4. Discuss his motives.
 5. What is a catechumen?
 6. Is it possible that from the custom of putting off baptism till the last hour, the idea of death-bed repentance has arisen?
 7. Discuss the effect on Christianity of peace and the patronage of the Roman emperors.
 8. How did the monastic orders arise?
 9. What was the heathen philosophy upon which they were founded?
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LESSON TWENTY-TWO.

SUBJECT: The Apostasy — (Continued).

- I. Change in the form and spirit of church government. Note 1.
- II. The form of public worship changed. Notes 2, 3 and 4.
- III. The ceremonies or sacraments changed. Notes 5 and 6.

Note 1.—The fact is that Church organization, as set up by Messiah, was not perpetuated beyond the first century. The quorum of

the Apostles became gradually dissolved through the failure to appoint men to fill vacancies caused by death. The Church was thus deprived of a head. It is not to be wondered at that rival bishops strove for supremacy, in the midst of schisms, excommunications, and charges and countercharges of heresy. From these unfortunate conditions, the schism resulted which divided the Church into two branches, the Greek and the Roman, each claiming to be possessed of Apostolic authority. The substitution of the Bishopric for the Apostolic, as the ruling authority of the Church, was in itself a disastrous change in government, and opened the way for the rebellious and the usurpations of the papal chair which disgraced Rome for centuries.

Not only was the form of Church government changed in nearly all its essential features, but its spirit was changed also. Instead of ruling in love, kindness and forbearance, the popes and their representatives asserted supreme authority, and enforced their claim by severe and radical measures. By means of excommunications, interdicts, threats, and actual violence, the supremacy of Church authority was maintained, and the Priesthood was made a tyrannical instead of a beneficent power. Wealth resulted to the Church from this course, and these conditions produced unfortunate extremes of luxury and immorality, graphically described by Salvian: "The very church, which should be the body to appease the anger of God, alas! what reigns there but disorders calculated to incense the Most High? It is more common to meet with Christians who are guilty of the greatest abominations than with those who are wholly exempt from crime. So that today it is a sort of sanctity among us to be less vicious than the generality of Christians. We insult the majesty of the Most High at the foot of his altars. Men, the most steeped in crime, enter the holy places without respect for them. True, all men ought to pay their vows to God; but why should they seek his temples to propitiate him, only to go forth to provoke him? Why enter the church to deplore their former sins, and upon going forth—what do I say?—in those very courts they commit fresh sins, their mouths and their hearts contradict one another. Their prayers are criminal meditations, rather than vows of expiation. Scarcely is service ended before each returns to his old practices. Some go to their wine, others to their impurities, still others to robbing and brigandage, so that we cannot doubt that these things had been occupying them while they were in the church. Nor is it the lowest of the people who are thus guilty. There is no rank whatever in the church, which does not commit all sorts of crimes."—**M. I. A. Manual**, 1899-1900, p. 12.

Note 2.—"The Christian worship consisted in hymns, prayers, the reading of the Scriptures, and a discourse addressed to the people; and concluded with the celebration of the Lord's supper. To these were added various rites, more adapted to please the eyes, and strike the imagination, than to kindle in the heart the pure and sacred flame of genuine piety. We are not, however, to think, that the same method was uniformly followed in every Christian society; for this was far from being the case. Every bishop, consulting his own private judgment, and taking into consideration the nature of the times, the genius of the country in which he lived, and the character and temper of those whom he was appointed to rule and instruct, formed

such a plan of divine worship as he thought the wisest and the best. Hence arose that variety of liturgies which were in use, before the bishop of Rome had usurped the supreme power in religious matters, and persuaded the credulous and unthinking, that the model, both of doctrine and worship, was to be given by the mother-Church, and to be followed implicitly throughout the Christian world."

"It would be almost endless to enter into a minute detail of all the different parts of public worship, and to point out the disadvantageous changes they underwent,"—Moshiem, *Eccl. Hist.*, Book 2, Chapt. 3:3, 4.

Note 3.—As described by the early Christian writers, worship in the primitive Church was of the simplest character. It consisted of singing, prayer, exhortations, testimonies, reading the Scriptures, and the administration of the Sacrament. So simple was this worship, indeed, that the Pagans accused the Christians of having no God, since they had no temples and no imposing public service. In order to remove this reproach and to attract the attention of the pagans, one feature after another of pomp and ceremony was added to Christian worship, clogging it and destroying its spiritual strength. Oratory, applause, chantings, processions, splendid dress, magnificent places of worship, incense, images of saints and martyrs, and other idolatrous elements were introduced to gain the favor of the pagan multitude. Says Nyssen: "When Gregory perceived that the ignorant and simple multitude persisted in their idolatry, on account of the sensuous pleasures and delights it afforded, he allowed them, in celebrating the memory of the holy martyrs, to indulge themselves and give a loose rein to pleasure (i. e., as the thing itself, and both what precedes and what follows place beyond all controversy); he allowed them at the sepulchres of the martyrs, on their feast days, to dance, to use sports, to indulge in conviviality, and do all things that the worshippers of idols were accustomed to do in their temples, on their festal days, hoping that in process of time they would spontaneously come over to a more becoming and correct manner of life."—*M. I. A. Manual*, 1899-1900.

Note 4.—"While the Roman emperors were studious to promote the honour of Christianity by the auspicious protection they afforded to the church, and to advance its interests by their most zealous efforts, the inconsiderate and ill-directed piety of the bishops cast a cloud over the beauty and simplicity of the Gospel, by the prodigious number of rites and ceremonies which they had invented to embellish it. And here we may apply that well-known saying of Augustin, that "the yoke under which the Jews formerly groaned, was more tolerable than that imposed upon many Christians in his time." The rites and institutions, by which the Greeks, Romans, and other nations, had formerly testified their religious veneration for fictitious deities, were now adopted, with some slight alterations, by Christian bishops and employed in the service of the true God. We have already mentioned the reasons alleged for this imitation, so likely to disgust all who have a just sense of the native beauty of genuine Christianity. These fervent heralds of the Gospel, whose zeal outran their candor and integrity, imagined that the nations would receive Christianity with more facility, when they saw the rites and ceremonies to which they were accustomed, adopted in the church, and the same worship

paid to Christ and his martyrs, which they had formerly offered to their idol deities. Hence it happened, that, in these times, the religion of the Greeks and Romans differed very little, in its external appearance, from that of the Christians. They had both a most pompous and splendid ritual. Gorgeous robes, mitres, tias, wax-tapers, cro-siers, processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry, were equally to be seen in the heathen temples and in the Christian churches.

"No sooner had Constantine abolished the superstitions of his ancestors, than magnificent churches were everywhere erected for the Christians, which were richly adorned with pictures and images, and bore a striking resemblance to the Pagan temples, both in their outward and inward form."—Moshem, *Eccl. Hist.*, Book 2, Part 2, 4:12.

Note 5.—In addition to the corruption of church government and the departure from Gospel principles, the simple outward forms and ceremonies were changed to suit pagan ideas. The sacraments affected most by these changes were baptism and the Lord's Supper. The ceremonial additions to the sacrament of baptism are enumerated in Roberts' **New Witness for God**, as follows:

"In a short time the simplicity of this ordinance was corrupted and burdened with useless ceremonies. In the second century the newly baptized converts, since by baptism they had been born again, were taught to exhibit in their conduct the innocence of little infants. Milk and honey, the common food of infants, were administered to them, after their baptism, to remind them of their infancy in the church. Moreover, since by baptism they were released from being servants of the devil, and became God's free men, certain forms borrowed from the Roman ceremony of manumission of slaves were employed in baptism. As by baptism also they were supposed to be made God's soldiers, like newly enlisted soldiers in the Roman army, they were sworn to obey their commanders. A century later (the third) further ceremonies were added. It was supposed that some vile spirit was resident in all vicious persons, and impelled them to sin. Therefore, before entering the sacred font for baptism, an exorcist, by a solemn, menacing formula, declared them free from the bondage of Satan, and hailed them servants of Christ. After baptism, the new converts returned home decorated with a crown and a white robe, the first being indicative of their victory over the world and their lusts; the latter, of their acquired innocence."

The change of the form of baptism to sprinkling, and the unwarranted application of this sacrament to infants, occurred in the early part of the third century. Eusebius thus relates the first instance of the administration of baptism by sprinkling; his account being made up of extracts from a letter written by Cornelius, Bishop of Rome, to Fabius, Bishop of Carthage:

"To him (Novatus), indeed, the author and instigator of his faith was Satan, who entered into and dwelt in him a long time. Who, aided by the exorcists, when attacked with an obstinate disease, and

being supposed at the point of death, was baptised by aspersion (sprinkling) in the bed on which he lay; if, indeed, it be proper to say that one like him did receive baptism. But neither when he recovered from disease, did he partake of other things which the rules of the church prescribe as duty, nor was he sealed (in confirmation) by the bishop. * * This illustrious character, abandoning the church of God, in which he was converted, he was honored with the presbytery, and that by the favor of the bishop placing his hands upon him (ordaining him) to the order of bishops; and as all the clergy, and many of the laity, resisted it, since it was not lawful that one baptized in his sick bed by aspersion, as he was, should be promoted to any order of the clergy, the bishop requested that it should be granted him to ordain only this one."

That such a change in form was fatal to the meaning and the efficiency of this sacrament is apparent when we consider that baptism is in the likeness of a death and a resurrection, and an new birth into righteousness (Rom. 6:3-5); a thing which sprinkling could not symbolize.

The sacrament of the Lord's supper was also burdened with a mass of pagan ceremonies; a few only of which will be named. The belief became prevalent that the bread was changed to the flesh of Christ, and the wine to his blood, under the blessing of the priest. This is the doctrine of transubstantiation. Out of this doctrine arose a practice even more pernicious, viz., the "elevation of the host," i. e., the lifting of this consecrated bread and wine (now the body and blood of Christ) before the multitude, to receive their worship. It was only another step to the idea that if Christ was present in body he was offered anew each time the Lord's supper was administered, and this supposed sacrifice was celebrated with an imposing ceremony called the mass, now one of the most imposing rituals of the Roman Catholic church. Then, it was claimed that if Christ was actually present in the bread and wine, he was present in either alone; therefore, half the sacrament was suppressed, and the bread was administered alone.

Quoting again from Roberts' *New Witness for God*, page 110:

"Into such absurdities was the simple sacrament of the Lord's supper distorted. When attended with all the pomp and ceremony of splendid altars, lighted tapers, processions, elevations, and chantings, offered up by the priests and bishops clad in splendid vestments, and in the midst of clouds of incense, accompanied by mystic movements and genuflexions of bishops and priests, the church could congratulate itself on having removed the reproach at the first fastened upon the Christians for not having altars and a sacrifice. The mass took away the reproach; and the new converts to Christianity were accustomed to see the same rites and ceremonies employed in a mystical sacrifice of the Son of God as they had seen employed in offering up sacrifices to their pagan deities."

Again: "Thus, through changing the ordinances of the Gospel, by misapplying them in some cases, and adding pagan rites to them in others; by dragging into the service of the church the ceremonies employed in heathen temples in the worship of pagan gods; by departing from the moral law of the Gospel, until the pages of Christian church history are well nigh as dark in immorality, as cruel and bloody, as those that recount the wickedness of pagan Rome; by changing the form and departing from the spirit of government in the church as fixed by Jesus, coupled with the corrupting influence of luxury which came with repose and wealth, together with the destruction visited upon the noblest and best of the servants and saints of God by the Pagan persecutions which continued through three centuries—all this, I say, brought to pass the apostasy for which I am contending in these pages—the destruction of the Church of Christ on earth."

Note 6.—It will be remembered that the great change whereby the Church was raised to a place of honor in the state, occurred in the early part of the fourth century. It is a popular error to assume that the decay of the Church as a spiritual institution dates from that time. The picture of the Church declining as to spiritual power in exact proportion to her increase of temporal influence and wealth has appealed to rhetoricians and writers of sensational literature; but such a picture does not present the truth. The Church was saturated with the spirit of apostasy long before Constantine took it under his powerful protection, by according it official standing in the state. In support of this statement, I quote again from Milner, (*Hist. Church*, Cent. 4, chap. 1). the avowed friend of the Church: "I know it is common for authors to represent the great declension of Christianity to have taken place only after its external establishment under Constantine. But the evidence of history has compelled me to dissent from this view of things. In fact we have seen that for a whole generation previous to the [Diocletian] persecution, few marks of superior piety appeared. Scarce a luminary of godliness existed; and it is not common in any age for a great work of the Spirit of God to be exhibited but under the conduct of some remarkable saints, pastors, and reformers. This whole period as well as the whole scene of the persecution is very barren in such characters. * * *

* Moral and philosophical and monastical instructions will not effect for men what is to be expected from evangelical doctrine. And if the faith of Christ was so much declined (and its decayed state ought to be dated from about the year 270), we need not wonder that such scenes as Eusebius hints at without any circumstantial details, took place in the Christian world. * * * He speaks also of the ambitious spirit of many, in aspiring to the offices of the Church, the ill judged and unlawful ordinations, the quarrels among confessors themselves, and the contentions excited by young demagogues in the very relics of the persecuted Church, and the multiplied evils which their vices excited among Christians. How sadly must the Christian world have declined which could thus conduct itself under the very rod of divine vengeance? Yet let not the infidel or the profane world triumph. **It was not Christianity, but the departure from it, which brought on these evils.**"—Talmage, *The Great Apostasy*, pp 89-94.

Early Decline of the Church: Milner, summing up the conditions attending the church at the end of the second century, says:

"And here we close the view of the second century, which, for the most part exhibited proofs of divine grace, as strong, or nearly so, as the first. We have seen the same unshaken and simple faith of Jesus, the same love of God and of the brethren; and—that in which they singularly excelled modern Christians—the same heavenly spirit and victory over the world. But a dark shade is enveloping these divine glories. The Spirit of God is grieved already by the ambitious intrusions of self-righteous, argumentative refinements, and Pharisaic pride; and though it be more common to represent the most sensible decay of godliness as commencing a century later, to me it seems already begun." (Milner, *Hist. of the Church*, Cent. II, chap. 9.)

Moshier, writing of conditions attending the closing years of the third century, says: "The ancient method of ecclesiastical government seemed in general still to subsist, while, at the same time, by imperceptible steps, it varied from the primitive rule and degenerated towards the form of a religious monarchy. * * * This change in the form of ecclesiastical government was soon followed by a train of vices, which dishonored the character and authority of those to whom the administration of the church was committed. For, though several yet continued to exhibit to the world illustrative examples of primitive piety, and Christian virtue, yet many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance and ambition, possessed with a spirit of contention and discord, and addicted to many other vices that cast an undeserved reproach upon the holy religion of which they were the unworthy professors and ministers. This is testified in such an ample manner by the repeated complaints of many of the most respectable writers of this age, that truth will not permit us to spread the veil, which we should otherwise be desirous to cast over such enormities among an order so sacred. The bishops assumed in many places a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. They appropriated to their evangelical function the splendid ensigns of temporal majesty. A throne surrounded with ministers, exalted above his equals the servant of the meek and humble Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration of their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who, neglecting the sacred duties of their station, abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons, beholding the presbyters deserting thus their functions, boldly usurped their rights and privileges, and the effects of a corrupt ambition were spread through every rank of the sacred order." (Moshier's *Eccl. Hist.*, Cent III, Part II, chap. 2:2, 4.)

The foregoing embodies but a few of the many evidences that could be cited in demonstration of the fact that during the period immediately following the apostolic ministry—the period covered by the persecutions of the Christians by the heathen nations,—the Church was undergoing internal disintegration, and was in a state of increasing perversion. Among the more detailed or specific causes of this ever widening departure from the spirit of the gospel of Christ, this rapidly growing apostacy, the following may be considered as important examples:

1. The corrupting of the simple principles of the gospel by the admixture of the so-called philosophic systems of the times.

2. Unauthorized additions to the ceremonies of the Church, and the introduction of vital changes in essential ordinances.

3. Unauthorized changes in Church organization and government.—Talmage, *The Great Apostasy*, pp 89-94.

Suggestive Thought: The Christian worship as taught by Jesus and the apostles was simple and without pomp and ostentation. It came from the heart and was void of outward show. This was changed both in form and spirit, followed by changes in the simple ordinances of the gospel.

Worship and the sacraments of the gospel are very simple, but of no avail only as the heart and actions of the individual are sincere and intelligent.

Questions for Review.

1. Show how the changes in the form and spirit of Church government were made.

2. Of what did the Christian worship consist?

3. Discuss the plans adopted by the various bishops.

4. Why were these adopted?

5. What innovations did Pope Gregory permit the people to make?

6. What does Mosheim say of heathen rites and ceremonies?

7. What was the difference in the worship paid to Christ and the martyrs and that paid formerly to idol deities?

8. What changes were made in baptism and the administration of the sacrament?

9. Why do you think the Church was saturated with apostasy long before the day of Constantine?

10. Give a review of the early decline of the Church.

11. What were three chief causes?

12. How do you think worship should be carried on?

LESSON TWENTY-THREE.

SUBJECT: The Apostasy — Concluded).

- I. The Apostasy gradual and absolute. Note 1. 2 Thess. 2:12; Isaiah 24:1-6; Rev. 13:6, 7, and 8, 15; Rev. 14:6, 7.
 1. John Wesley's testimony. Note 2.
 2. Testimony of the Church of England. Note 3.
- II. The dark ages. (From about the sixth to the fifteenth century.) Note 4, 5 and 6.

Note 1.—It will be seen from what has been written that the apostasy was very gradual, and was the result of various causes. That there was an absolute apostasy there can be no doubt. This apostasy had become complete not many centuries after the death of Christ. It is impossible to determine the exact time, just as it is impossible to say precisely at what time absolute darkness settles down at night. The remaining centuries constitute merely a period of dense spiritual darkness, illumined by occasional flashes of inspiration. Men were raised up at intervals to give new truths to the world, but none of these accomplished the restoration of the lost authority. Not even the reformers, with their promulgation of new ideas, and the breaking up of the religious world into numerous sects and parties, claimed the restoration of this authority. All that they did in this direction was to show that no authority existed among the Catholics. The introduction of new religious ideas, no matter how numerous or how important, could not make up for this fatal lack. That is our contention. It is clear that the woman (the Church) and her child (the Priesthood) were taken away from the earth, as predicted in Revelation 12: 1-6. This is no proof that the gates of hell prevailed against the Church. Rather does it show that it was removed and hidden for a season, in order that it might be preserved from "the great red dragon."—M. I. A. *Manual*, 1899-1900, p. 17.

Note 2.—"It does not appear," says John Wesley, (1703-1791), "that these extraordinary gifts of the Holy Spirit, [Mark 16:15-18; 1 Cor. 12; Gal. 5:22-24], were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian cause thereby heaped riches and power and honor upon Christians in general, but in particular upon the Christian clergy. From this time they almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been supposed, because there was no more occasion for them, because all the world was become Christians. This is a miserable mistake; not a twentieth part of it was then nominally Christians. The real cause of it was that the love of many, almost all Christians, so-called, was waxed cold. The Christians had no more of the spirit of Christ than the other heathens. The Son of Man,

when he came to examine his Church, could hardly find faith upon earth. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church—because the Christians were turned heathens again, and only had a dead form left.” (Vol. 7, 89:26-27.)

Note 3.—“Laity and clergy, learned and unlearned, all ages, sects, and degrees, have been drowned in abominable idolatry most detested by God and damnable to man, for eight hundred years, and more.”—From the Church of England “Book of Homilies,” about the middle of the Sixteenth century, quoted in Talmage’s *The Great Apostasy*.

Note 4.—In the 11th Century Moshieim (Book 3, part 2, 3:1), says: “It is not necessary to draw at full length the hideous portrait of the religion of this age. It may easily be imagined, that its features were full of deformity, when we consider that its guardians were equally destitute of knowledge and virtue, and that the heads and rulers of the Christian Church, instead of exhibiting models of piety, held forth in their conduct scandalous examples of the most flagitious crimes. The people were sunk in the grossest superstition, and employed all their zeal in the worship of images and relics, and in the performance of a trifling round of ceremonies, imposed upon them by the tyranny of a despotic priesthood.”

Note 5.—Speaking of the period covered by the fourteenth century, Mosheim (Book 3, 14th Cent., Part 1, 2:1), writes: “The governors of the Church in this period, from the highest to the lowest orders, were addicted to vices peculiarly dishonorable to their sacred character. We shall say nothing of the Grecian and oriental clergy, who lived, for the most part, under a rigid, severe and oppressive government, though they deserve their part in this heavy and ignominious charge. But, with regard to the Latins, our silence would be inexcusable, since the flagrant abuses that prevailed among them were attended with consequences equally pernicious to the interests of religion and the well-being of civil society. It is, however, necessary to observe, that there were, in these degenerate times, some pious and worthy men, who ardently longed for a reformation of the Church, both in its head and members, as they used to express themselves. to prevent the accomplishment of these laudable desires, many circumstances concurred; such as the exorbitant power of the Popes, so confirmed by length of time that it seemed immovable, and the excessive superstition that enslaved the minds of the generality, together with the wretched ignorance and barbarity of the age, by which every spark of truth was stifled, as it were, in its very birth. Yet firm and lasting as the dominion of the Roman pontiffs seemed to be, it was gradually undermined and weakened, partly by the pride and rashness of the pope’s themselves, and partly by unexpected events.”

Note 6.—These were days of spiritual darkness when the Papal power ruled the nations with arrogance and an iron hand. Revolts against that power were not lacking. The revival of learning which began by the dispersion of the Greek literati into Italy and western Europe in the latter part of the 14th and early part of the 15th centuries may be called the dawn of the restoration; as the period from

the sixth century onward to this awakening may well be called the dark ages—characterized by stagnation in spiritual, temporal and intellectual progress. In quick succession, and as the fruits of this “revival of learning,” followed the revival of literature and science, the invention of gunpowder, the mariner’s compass, the discovery of the new passage to India via the Cape of Good Hope, the discovery of America, the enlargement of commerce and the invention of engraving, paper and printing. With these came the desire for liberty. The crusades had prepared the way for the reformation; and Luther and the reformers, who, without authority, set themselves up as leaders of the Church, appeared upon the scene, and through their efforts were laid the foundations of religious freedom and liberty of conscience which foreshadowed and prepared the way for the restoration of the gospel in its purity, as the prophets and apostles had foretold. (Isaiah 29:13, 14; Daniel 2, 29, 44; Rev. 14:6, 7.)

But this was not done without great commotion and revolution and opposition by the apostate church, as witness the establishment of the court of inquisition in Spain near the end of the fifteenth century; and its spread in the sixteenth century, in connection with attempted reforms in the Catholic church.

From the sixteenth century to the present time innumerable sects have been founded, but without having divine authority and commission. The only church asserting authority is the Catholic church, and this we have sought to show was wholly without priesthood, or divine commission, and had completely perverted the principles of the gospel, even in the very early ages.

The apostasy, as predicted by divine messengers, was complete; the fulfilment of the prediction being attested by both secular and sacred writ. The world was rapidly ripening for the restoration through modern revelation of the true gospel of Jesus Christ. (Rev. 14: 6, 7). The vision of John the revelator was beginning to be fulfilled at the dawn of the 19th century in the opening of the Dispensation of the Fulness of Times.

Suggestive Thoughts: It is well to note that there is no special date when the apostasy could be said to have occurred. It was gradual, but none the less absolute. How like the apostasy of individuals from the Church now. It is well, therefore, every day to guard thought and action so that there may be a gradual growth of faith and good works, and not a gradual deterioration.

Questions for Review.

1. Can you point to any special time or place in history to prove an absolute apostasy?

2. Do you consider it was the Church as a whole that apostatised, or was it individuals, or both?

3. What does John Wesley testify?

4. What were the gifts of the spirit that ceased to be common in the Church, after about the third century?

5. What has the "Book of Homilies" to say about the condition?

6. What is the main testimony of Mosheim as to the condition in the eleventh century?

7. Tell of the condition in the fourteenth century.

8. What occurred to insure the dawn of the restoration?

9. What is understood by the "revival of learning?"

10. What was the underlying cause of the Inquisition?

11. What was the nature of the authority of the sects which sprung up after the reformation?

12. Show how the developments of the times paved the way for the freedom needed for the final restoration of the gospel.

LESSON TWENTY-FOUR.

SUBJECT: Gospel History.

I. Review of the gospel history from the beginning to the opening of the dispensation of the Fulness of Times. Note 1.

II. Divine proof of the apostasy and the absolute need of the restoration. Pearl of Great Price, p. 85:18-19.

The sum of the whole matter is:—The purpose of man's creation, and the plan of his redemption, were known to God and the immense host of the spirits of men before the creation of the earth. Adam came to the new creation, the earth, under the divine commandment to people

it with his offspring. From Adam to Messiah numerous dispensations of the Gospel were given to men: but these dispensations were limited in their effectiveness, owing to the proneness of men to reject the truth, and to walk in darkness rather than light because their deeds were evil. Yet God left not Himself without witnesses in the earth; for there were a few in all dispensations that honored him and his righteous laws. Finally, when the appointed time was come, Jesus of Nazareth, the Son of God, came and made the appointed Atonement for the sins of the world and brought men under the dominion of His mercy. He taught the Gospel; He brought life and immortality to light; He brought into existence His Church, and then ascended on high to His Father. For a time the Gospel in its purity was preached in the world by the chosen Apostles, though even in their days men began to mar it with their vain philosophies, their doctrines of science, falsely so called; and when the Apostles were all fallen asleep, then corruptions ran riot in the Church, doctrines of men were taught for the commandments of God; a church made by men was substituted for the Church of Christ; a church full of pride and worldliness: a church, which while it clung to forms of Godliness, ran riot in excesses and abominations,—until spiritual darkness fell like a pall over the nations; and thus they lay for ages. In vain men sought to establish reforms, and through them bring back the religion of Jesus Christ, and the Church of Christ. To do that, however, was beyond the power of these men, however good their intentions. The Gospel taken from the earth, divine authority lost, the Church of Christ destroyed, there was but one way in which all these could be restored, viz.: By re-opening the heavens and dispensing again a knowledge of the Gospel; by once more conferring divine authority upon men, together with a commission to teach all the world, and re-establish the Church of Christ on earth. In a word it would require the incoming of the Dispensation of the Fullness of Times to restore all things, and gather together in one all things in Christ, both in heaven and in earth. Such a Dispensation is promised of God, as we have seen; and it now only remains to add that the History of the Church of Jesus Christ of Latter-day Saints. * * * is the history of that series of events which has resulted in the restoration of the Gospel in its fullness, and the re-establishment of the Church of Jesus Christ on Earth.—B. H. Roberts, Introduction to Vol. 1, **History of the Church**, p. 95.

Suggestive Thoughts: It is clearly proved by the history of the Church that there was a departure from the doctrines of Christ; the Latter-day Saints contend that there was an absolute need of a new dispensation, to reintroduce the gifts and blessings of the gospel by authority from God.

Questions for Review.

1. Summarize the history of the gospel from the beginning to the opening of the dispensation of the Fullness of Times.
2. Give divine proof of the apostasy.
3. Show the need of a restoration of the gospel.

LESSON TWENTY-FIVE.

SUBJECT: The Restoration of the Gospel.

- I. Sequel of the Apostasy. Notes 1 and 2.
- II. Proclamation of the Latter-day Saints to the world. Doc. and Cov. Sec. 1. Read and study the whole section.
 1. Authority and purpose of the Church. 1:7.
 2. Divine authority proclaimed. 1:8-10.
 3. Necessity for the gospel message of restoration. 1:11-23.
 4. Purpose of modern revelation and necessity of obedience thereto. 1:24-33.
 5. The destiny of earth and man. 34-36.
 6. God speaks and the spirit bears record of the truth. 1:37-39.

Note 1.—"The sequel of the Great Apostasy is the Restoration of the Gospel, marking the inauguration of the Dispensation of the Fullness of Times. This epoch-making event occurred in the early part of the nineteenth century, when the Father and the Son manifested themselves to man, and when the Holy Priesthood with all powers and authority was again brought to earth.

"The Church of Jesus Christ of Latter-day Saints proclaims to the world this glorious restoration,—at once the consummation of the work of God throughout the ages past, and the final preparation for the second advent of Jesus, the Christ, The Church affirms that after the long night of spiritual darkness, the light of heaven has again come; and that the Church of Christ is authoritatively established. The Church of Jesus Christ of Latter-day Saints stands alone in the declaration that the Holy Priesthood is operative upon earth, not as an inheritance through earthly continuation from the apostolic age, but as the endowment of a new dispensation, brought to earth by heavenly ministration. In this restoration, divinely predicted and divinely achieved, has been witnessed a realization of the Revelator's vision."—Talmage *The Great Apostasy*, p. 163.

Note 2.—"Restoration of the Church. In the first ten centuries immediately following the ministry of Christ, the authority of the priesthood was lost from among men, and no human power could restore it. But the Lord in His mercy provided for the re-establish-

ment of His Church in the last days, and for the last time; and prophets of olden time foresaw this era of renewed enlightenment, and sang in joyous tones of its coming." (See Dan. 2:44, 45; 7:27; Matt. 24-14; Rev. 14:6-8.) "This restoration was effected by the Lord through the Prophet Smith, who together with Oliver Cowdery, in 1829, received the Aaronic Priesthood under the hands of John the Baptist, and later the Melchizedek Priesthood under the hands of the former-day apostles, Peter, James, and John. By the authority thus bestowed the Church has been again organized with all its former completeness, and mankind once more rejoices in the priceless privileges of the counsels of God. The Latter-day Saints declare their high claim to the true Church organization, similar in all essentials to the organization effected by Christ among the Jews; these people of the last days profess to have the Priesthood of the Almighty, the power to act in the name of God, which power commands respect both on earth and in heaven."—Talmage, "**Articles of Faith**", Lecture 11:12.)

Suggestive Thoughts: The Latter-day Saints proclaim the restoration of the gospel by direct revelation from the Lord to Joseph Smith the Prophet. This voice of warning is unto all people upon the earth.

"The voice of the Lord is unto the ends of the earth, that all that will may hear."

Power is given to those who bear this message to seal both on earth and in heaven, and they are to go forth, and none shall stay them, for the Lord has commanded them.

This proclaiming the restoration of the gospel is a mission for the Priesthood.

Questions for Review.

1. What is the sequel of the apostasy?
2. What is the message of the Latter-day Saints to the world?
3. What authority is proclaimed?
4. Discuss the necessity for the gospel message of restoration.
5. What is the purpose of modern revelation?
6. What the necessity of obedience thereto?
7. What is the destiny of the earth?
8. What is the promise to those who investigate?
9. Discuss the scope of the work.
10. What is the promise to the workers?

LESSON TWENTY-SIX.

SUBJECT: The Restoration of the Gospel — (Continued).

- I. Predicted. Isaiah 29:13, 14; Daniel 2:29, 44, 45; 7:27; Matt. 24:14.
- II. How restored. Rev. 14:6, 7. Note 1.

Note 1.—The words of John The Revelator explain how the Gospel was to be restored. It was to be done in the same way that God adopted in ancient times, as recorded in the holy scriptures, by the visitation of angels, and by revelation. Save through these channels, how could Jehovah make known His will to men? As in the days of the Apostles, so in modern times—the household of God was to be “built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone.” Its officers were to be in possession of the gifts and of “the spirit of wisdom and revelation.”

In the midst of all the uncertainty and chaos of opinion, God was to reveal himself, and out of conflict establish peace, out of disorder, union and oneness of purpose, so that, as formerly, there might be “One Lord, one faith, one baptism, one God and Father of all,” etc.

The beginning of this “marvelous work” was inaugurated in the dawn of the nineteenth century, when God revealed Himself personally, and by the visitation of angels, to the Prophet Joseph Smith, and chose him to be the leader of the dispensation of the fulness of times, and to be the instrument to introduce the Gospel of Christ by authority—to establish and organize the true Church of God in the latter days.”—**Brief History of the Church**, p. 11, 12.

Suggestive Thought: The “Marvelous work and a wonder” which Isaiah predicted, and the Church which shall stand forever, which Daniel foretold, are embodied in the gospel mission which was entrusted to Joseph Smith the Prophet.

Have your efforts so far been predicated upon this knowledge?

What about the responsibility resting upon the High Priests under such a mighty commission?

1. In regard to his own life and duties?
2. In regard to the education of his children?
3. In relation to public work to make known and to establish this mission?

Questions for Review.

1. Show that Isaiah foresaw the rise of the Church of Christ in the last days.
 2. Why was the Lord to do a marvelous work?
 3. What is said by Daniel of the perpetuity of the gospel in the last days?
 4. Show that the gospel was to be preached to all nations in the latter-days.
 5. How are the Latter-day Saints filling this requirement?
 6. In what way was the gospel to be restored?
 7. How was it restored to Joseph Smith?
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LESSON TWENTY-SEVEN.

SUBJECT: Joseph Smith, the Prophet, through whom the Gospel was Restored.

I His Birth and Parentage.

1. Place and date of birth. Pearl of Great Price, p. 81:3.
2. Parentage. Ibid, p: 81:3, 4.
3. Religious conditions at the time and their effect on Joseph, p. 82:5-9.

II. Joseph's First Vision:

1. The questions he sought to have answered. p. 83:10.
2. The Scripture passage that led him to pray, p. 83:11, 12, 13.
3. The prayer and its answer, p. 84:14-16.
4. The appearance of the Father and the Son, p. 85:17.
5. Their message to Joseph in reply to his petition. p. 85:18-20.

Suggestive Thought: No answer comes without an enquiry; no result without a desire.

Note how it is necessary to seek in order to find, and to knock that it may be opened unto you. God answers the enquiring mind in ways often unlooked for.

Questions for Review.

1. Give the date and parentage of the Prophet Joseph Smith.
 2. What were the religious conditions during his youth?
 3. How did it affect him?
 4. What were the questions he sought an answer to in prayer?
 5. How did he find a guide to prayer in the Bible?
 6. What was his prayer?
 7. How was it answered?
 8. What was the import of the message he received?
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LESSON TWENTY-EIGHT.

SUBJECT: Joseph Smith, the Prophet through whom the Gospel was Restored. (Continued.)

- I. How His Experiences were Treated by his Religious Friends.
 1. They were received with contempt by the preachers. Pearl of Great Price, p. 86:21.
 2. They created great prejudice against him, and were the source of great persecution, p. 86:22.
- II. How he Looked upon the Vision he had Received, and the Treatment it Afforded him.
 1. His serious reflections, p. 86:22.
 2. His philosophy and conclusions, p. 86: 23-26.

Suggestive Thought: The power that tempted Adam and Eve with a view to thwarting God's designs by denial and falsehood, worked now to deny and thwart the restoration of the Gospel by ridiculing Joseph's vision and denying that there are visions and revelations. Persecution followed.

When a person knows he is right, it is proper to go ahead, no matter what friends or enemies may say.

Questions for Review.

1. How were Joseph's experiences treated by his religious friends?
 2. How did he view the vision he had received?
 3. What great truth did his vision of God the Father and the Son establish?
 4. State Joseph's philosophy on truth.
 5. What was his conclusion as far as the religious world was concerned?
 6. What practical conclusion did he come to in regard to wisdom?
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LESSON TWENTY-NINE.

SUBJECT: Joseph Smith, the Prophet, through whom the Gospel was Restored. (Continued.)

I. Joseph's Second Vision.

1. The interval of three years—and his conduct during that period. Pearl of Great Price, p. 88:27, 28.
2. His prayer to God and the answer, p. 88:29, 30, 32.
3. The Angel Moroni's Message to Joseph, p. 89:33, 34.
4. The fulness of the everlasting gospel as taught by the Savior to the Saints on the American continent, revealed in the Book of Mormon, p. 89:34-36.
5. Prophecies of the Old Testament quoted to Joseph by Moroni, p. 90:36-43.
6. The Vision repeated three times, p. 91:44-47.

II. The Occurrences of the Next Day in the Field.

1. Joseph is told by Moroni to relate his vision to his father. Pearl of Great Price. 92:48, 49.
2. His Father tells him the vision is of God and to go and do as he is told. 93:50.

Suggestive Truth: The fulness of the everlasting gospel as taught by the Savior is contained in the Book of Mormon. It was revealed by the Angel Moroni.

The study of the gospel in its fulness from the Book of Mormon is the duty of all who are interested in its saving power. The book should be read to the children and be familiar to every member of the family.

Questions for Review.

1. What did Joseph do in the interval of four years between the first and second vision?
2. How did he come to obtain his second vision?
3. How was his prayer answered?
4. What was the gist of Moroni's message to Joseph?
5. In your opinion what was the most important truth communicated to Joseph by Moroni?
6. Why, in your opinion, was the message repeated?
7. What vital principle is embodied on the fact that Joseph was commanded by Moroni to tell his father?

LESSON THIRTY.

SUBJECT: The Book of Mormon Revealed Containing the Fulness of the Gospel.

- I. The Hill Cumorah. Pearl of Great Price, p. 93:51.
- II. Joseph, the Prophet, Instructed and given a View of the Plates, p. 93:52, 53, 54.
- III. The Interval of Four Years.
 1. Joseph at Manual labor, p. 94:55-56.
 2. His marriage to Emma Hale, p. 95:57-8.
- IV. The Plates of the Book of Mormon Delivered by the Heavenly Messenger to Joseph.
 1. The charges of the messenger to Joseph, p. 95:59.
 2. Reasons for the charges, p. 95:60-61.

3. The translation of the record begun, p. 96:62.
4. The incident of Martin Harris and Prof. Anthon, p. 96:63-65.
5. The arrival of Cowdery and the continuation of the translation of the sacred record, p. 98:66, 67. (Read Sec. 5, 6 and 9, Doc. and Cov.)

Suggestive Truth: Without preparation no important work is ever accomplished. To be prepared is as good as a call, for the ready worker never lacks for opportunity.

This applies in common-day affairs as well as in great movements such as the coming forth of the Book of Mormon.

Questions for Review.

1. Describe the hill Cumorah.
2. Why was Joseph not given the plates when he first saw them?
3. How was he schooled?
4. What occurred during his four years' course?
5. What charge did the angel make to Joseph on delivering the plates?
6. What need was there for this caution?
7. How was the translation begun?
8. Where now are the plates of the Book of Mormon?
9. What Bible prophecy was fulfilled in the Harris-Anthon incident?
10. Why did Martin Harris stop aiding in the translation?
11. Who followed?

LESSON THIRTY-ONE.

SUBJECT: The Priesthood Restored.

- I. The authority of the Aaronic priesthood conferred.
 1. A prayer to the Lord, as the translation of the Book of Mormon proceeded, respecting baptism results in the restoration of the Aaronic priesthood by John the Baptist. Pearl of Great Price p. 98: 67-69; Doc. and Cov. 13:1.

2. Nature and power of the Aaronic priesthood. Doc. and Cov. Sec. 107:20 and the whole section.

II. The authority of the Melchizedek priesthood conferred.

1. It had previously been promised. Doc. and Cov. 2:1; 5:6.
2. The promise fulfilled. Doc. and Cov. Sec. 128:20, 21; Doc. and Cov. 27:12, 13; 110: Note 1.
3. Its nature and power. Doc. and Cov. Sec. 107: 84:6-41.

Note 1.—The restoration of the Melchizedek Priesthood occurred at or near a place called Harmony, in Susquehanna Co., Pennsylvania, while Joseph Smith was living there, engaged in the translation of the Book of Mormon, and Oliver Cowdery was writing for him. We have not, unfortunately any account so definite of the reception by Joseph and Oliver of the Melchizedek Priesthood as we have of the confirmation of the Aaronic Priesthood. But we have positive information and knowledge that they did receive this Priesthood at the hand of Peter, James and John, to whom the keys and power thereof were committed by the Lord Jesus Christ, and who were commissioned to restore it to the earth in the Dispensation of the Fulness of Times. We can not fix the exact date when this Priesthood was restored, but it occurred sometime between the 15th of May, 1829, and the 6th of April, 1830. We can approximate to within a few months of the exact time, but no further, from any of the records of the Church.—Joseph F. Smith, **Contributor**, Vol 10, p 309. The student will find this whole article entitled, "Restoration of the Melchizedek Priesthood," very profitable.

Suggestive Thought: The Priesthood, which is the authority to act in the name of the Lord, was bestowed by heavenly messengers upon the Prophet Joseph.

Through the Prophet Joseph all who now hold the Priesthood have received authority to officiate in the ordinances of the gospel.

The High Priests are especially enjoined to honor and magnify this Priesthood, to confer it upon others when called by proper authority, and to preside over the congregations of the Saints.

Questions for Review.

1. Relate the incidents leading up to the restoration of the Aaronic Priesthood.
 2. Note whether this additional blessing was specially asked for.
 3. Could the prayer for baptism have been answered without the restoration of the Aaronic Priesthood?
 4. What is the nature and power of the Aaronic Priesthood?
 5. When was it first promised that the Melchizedek Priesthood should be restored?
 6. When was the promise fulfilled?
 7. What is the nature and power of the Melchizedek Priesthood?
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LESSON THIRTY-TWO.

SUBJECT: The Ordinances and Blessings of the Restored Gospel Performed and Experienced by Joseph the Prophet and Oliver Cowdery.

- I. Joseph and Oliver commanded to baptize each other, and ordain each other, first to the Aaronic Priesthood, and later to the Melchizedek Priesthood. Pearl of Great Price, p. 98:70-72; Doc. and Cov. Sec. 20:2, 3.
- II. The blessings of the gospel experienced.
 1. They were filled with the Holy Ghost.
 2. They prophecied.
 2. They understood the scriptures.
 4. They rejoiced in the God of their salvation.
Read Pearl of Great Price, p. 100:73-75.

Suggestive Thought: One of the signs of the gospel is the manifestation of the gifts and blessings promised by the Savior.

These gifts and signs of the gospel as enjoyed by the ancient Saints are manifest in the midst of the Latter-day Saints. Relate a personal incident testifying to this truth.

Questions for Review.

- a. What is the order of conferring the Priesthood?
 1. How was the first baptism performed in the Church, and under what authority?
 2. How the first ordination?
 3. What does Oliver Cowdery say of the manifestations of the spirit during those times?
 4. When and by whom was the Aaronic Priesthood conferred?
 5. When and by whom the Melchizedek?
 6. What blessings of the Gospel did Joseph and Oliver experience?
 7. What, in your opinion, does this prove?
-

LESSON THIRTY-THREE.

SUBJECT: Instructions to the Prophet Prior to the Organization of the Church.

- I. Directions for the organization of the Church. Doc. and Cov. Sec. 18, 19; **History of the Church**, pp. 60-64.
- II. On Church doctrine and government. Doc. and Cov. 20, 21, 22.

Suggestive Thoughts: As the disciples of Christ formerly established the Church, so now it became the duty of his latter-day disciples to receive instructions for the organization of the Church of Jesus Christ of Latter-day Saints, and to learn doctrine and government.

Here again, we note how preparation and instruction is necessary.

While Joseph received instruction direct from the Lord by revelation, and by the visitation of angels, the High Priests of to-day have the written word, and are entitled to the spirit of inspiration and revelation to guide them.

Neither a knowledge of the written word, nor the blessings of inspiration come without effort and seeking.

Appoint members of the quorum to speak on the doctrines in sections 20, 21, 22, Doc. and Cov. On the points of Church government.

Questions for Review.

1. What quorum was named to be organized later?
 2. Was this organization agreeable to the organization in the days of Christ?
 3. Who was to choose them?
 4. What was to be their special duty?
 5. What was the message that Joseph and the elders generally was to preach to the world?
 6. What important general duty was enjoined upon them?
 7. What did the Lord promise he would do at their hands?
 8. What leading doctrinal points are found in Doc. and Cov. Secs. 20, 21, 22?
 9. What points on Church government?
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LESSON THIRTY-FOUR.

SUBJECT: The Organization of the Church Effected.

- I. When, how and by whom. Doc. and Cov. 21:1, 2, 3, and the whole section; History of the Church, pp. 74-78.
- II. The Church begins its career. History of the Church, pp 79, 80.

Suggestive Thought: For effective work, organization is the first necessity:

How are you carrying out this idea in your church work?

Questions for Review.

1. When was the Church organized?
2. At what time and place?
3. Who were the original members?
4. Relate the proceedings at the organization.

5. What lesson in democracy is learned from the proceedings?
 6. What ordinations took place?
 7. What confirmations?
 8. What was the result?
 9. To what office or position in the Church was Joseph called by revelation while the gathering was still in session?
 10. How was the powers and blessings of the Holy Ghost made manifest?
 11. According to what order was the Church organized?
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LESSON THIRTY-FIVE.

SUBJECT: Confirmation of the Sacred Mission of the Prophet Joseph in the Restoration of the Gospel.

- I. The mission of Joseph Smith confirmed by prophecy.
 1. In the gathering of Israel. Deut. 30:25; Isaiah 11:11-12; 54:7, 8; Jer. 16:12-16; 31:7-8, 10-12; Ezek. 37:21, 22; Amos 9:14, 15; Matt. 24:31; 1 Nephi 10:14; Jacob 5; 1 Nephi 19:16; 22:11, 12, 25; Jacob 6:2; Nephi 25:15, 17; 2 Nephi 9:2; 10:7, 9; 30; 7; Doc. and Cov. 29:7; 133:7-15.
 2. In the bringing forth of the Book of Mormon. Isaiah 29:4; 2 Nephi 3:19; Ezek. 37:16-19; History of the Church, pp. 84 and 71.
 3. In restoration and restitution. Eph. 1:9, 10; 2 Nephi 30:18.
 4. In signs following the believer. Mark 16:15-18; History of the Church, pp. 82-85; Pearl of Great Price, p. 100:73-75.

Suggestive Thought: When a prophet speaks in the name of the Lord, if the thing he says shall come to pass, it is a sign that the Lord hath spoken.

The Latter-day Saints and their works are witnesses that the mission of Joseph Smith is a confirmation of the predictions of the prophets, in the gathering of Israel, in the restoration of the gospel, and in signs following the believer.

What personal experiences have you on these points, and what is your testimony? Are you doing your duty in proclaiming them?

Questions for Review.

1. Show that the gathering of Israel is one of the predictions of the Prophets to take place in the latter-days.
 2. Show that the prediction was made foretelling the bringing forth of the Book of Mormon.
 3. Show that a general restoration and restitution is to occur.
 4. How is the mission of Joseph confirmed by signs following the believer?
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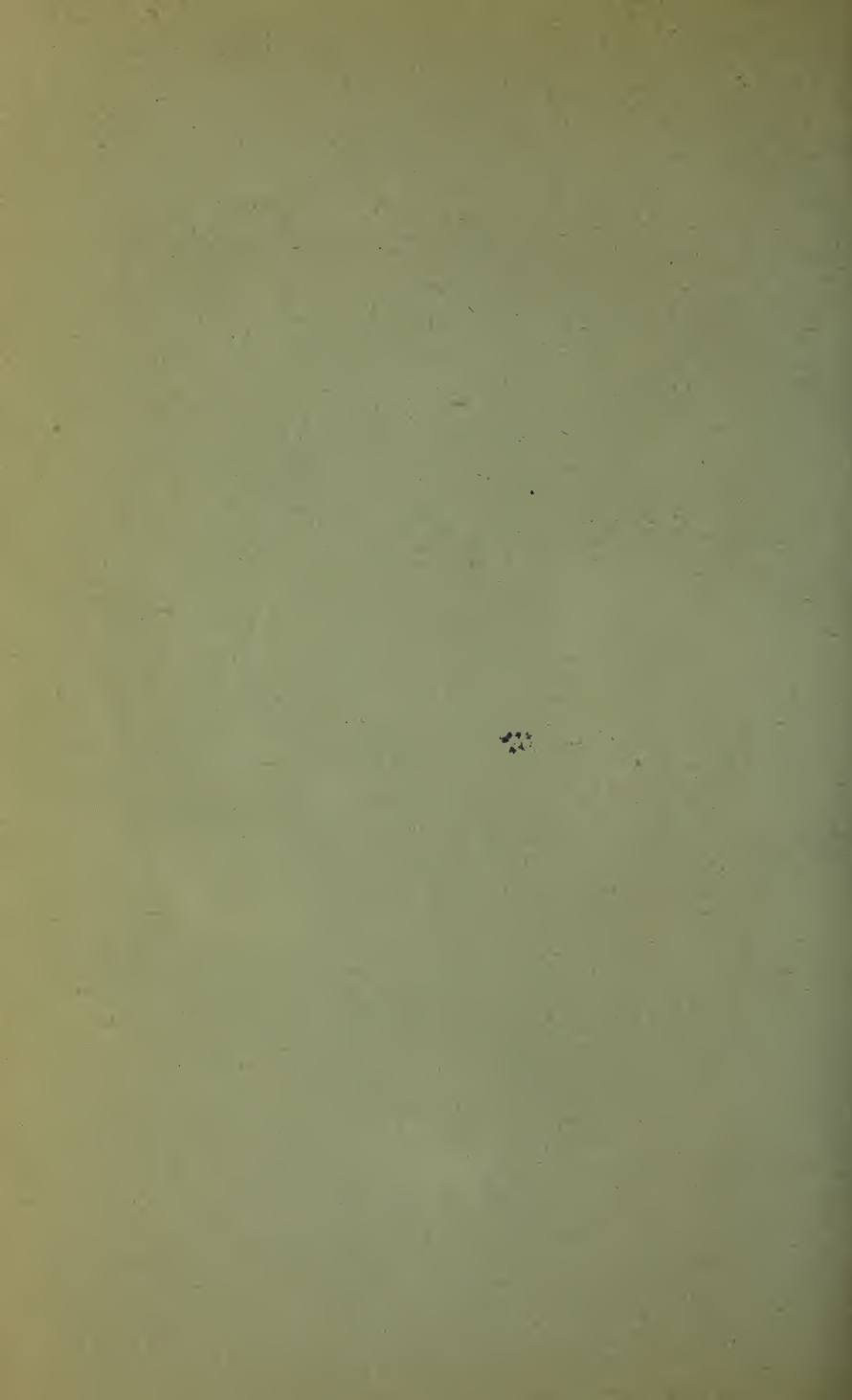
LESSON THIRTY-SIX.

SUBJECT: Confirmation of the Sacred Mission of the Prophet Joseph in the Restoration of the Gospel—(Continued).

1. The members of the quorum will prepare a short Lecture on the topic, "Joseph Smith's Life Work is a Fulfilment of Prophecy," in connection with the references in the preceding lesson, and any others bearing on the subject.
 1. The gospel is restored.
 2. Israel is being gathered.
 3. The Book of Mormon is printed and circulated.
 4. The Church is organized.
 5. Signs follow the believer.
 6. The Priesthood is conferred and power follows its administration.

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